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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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## FOREIGN MISSIONARY.

FEBRUARY, 1873.

*MISSIONS OF THE PRESBYTERIAN CHURCH.*

## MISSION CHAPEL AND PREMISES IN HUMS.

THE city of Hums is the ancient Emesa of the Romans. A splendid temple of the sun once gave it great fame, and her priests were renowned all over the Roman world. One of the priests, Alexander Severus, (Elagabalus,) became emperor in the second century. Even when emperor he was called "priest of the Sun-God."

West of the city, near the walls, stand the ruins of one of these temples. At the south, from the top of a large mound that rises about fifty feet in height, you command a complete view of the whole city and surrounding plain. Toward the east you may see where the Roman legions attacked the armies of Zenobia, the beautiful and accomplished Queen of Palmyra, and where she lost her crown, and her kingdom. Longinus, her great philosopher, was a native of Hums. Even at the present time some of the people lay claim to a literary superiority over their neighbors. It was taken in turns by Romans, Saracens, Crusaders, and Turks. Hundreds of inscriptions in Greek and Latin, and old Arabic, are to be found scattered throughout the city. Few of them, however, are of any value.

In 1855 our mission first occupied it as a station. Mr. Wilson labored there for five years, but was obliged to leave at last without gathering the fruits of his labors. Soon after he had returned to the United States, about thirty young men declared themselves Protestants, and have grown into one of the most interesting churches in Syria. In 1865 the church was formed of eight members. Now it numbers thirty-one members, including four or five who have moved away, and the congregation on Sunday numbers about one hundred.

The house or series of buildings owned by the Board, and represented in the engraving was purchased by Dr. Post in 1866. Last year, 1871-'72, the ruined portions were replaced by a very nice chapel, (A) built of black basalt, with alternate courses of hard white limestone. This room or building cost \$1,000, one half of which was given by the brethren at Hums and



other friends in Syria, and the other half by the Board. On the north side of the courtyard are two rooms, (B C) occupied by the pastor, Yusif Bedr. One-fourth of his salary is paid by the brethren, who hope in time to pay it all. The curious instrument (D) on the top of the pastor's house, is made of stone for rolling the earth roofs to prevent leakage. Every house must have one or more of them. Room (E) belongs to the neighbors, but we need it for one of our three schools. Room (I) is one of the boys' schools. (G) is pastor's study and missionaries' room, under which is a kitchen and the entrance to the premises. (H) is a room belonging to a neighbor, behind which is a yard and another small room, very much needed to complete our premises, and to be used for the girl's school and teacher. It will cost about \$600 to buy the two pieces of property and convert them into suitable places for our use. Besides the native pastor, we have a native helper, who keeps the book magazine in the business part of the city, and who acts as a sort of street preacher. These with two male teachers and one female teacher, and a Bible woman, make up our corps of six laborers in this city of 25,000 inhabitants. Perhaps three-fourths of the people are Mohammedans, and the remainder are principally oriental Greeks, papal Greeks, Jacobites and Protestants.

We cannot have a bell on our chapel. The Moslems think it calls the devils together. But a high minaret (K) overlooks our yard, and the brethren depend on the muezzin to give them the time for the afternoon and evening service. On account of the close proximity of the mosque (I) to our property we could not get permission to build a "church," therefore we built a "house" of God, and when it was completed we dedicated it to Him as such. The pastor is striving to build up the church that meets in it.

Once the brethren were severely persecuted for the Master's sake; now they are trusted by the Moslems, from whom they can get employment as weavers of silk and cotton, where the nominal Christians cannot do so. Some of the brethren go and visit the villages that are scattered over the surrounding plain, and preach the gospel in them. The Bedouin Arabs are to be seen in the streets of the city constantly, and a view of their tents be obtained from the ruined castle (3). Lebanon (2), and anti-Lebanon (1), whose northern summits may be seen from the top of any house, stand like great sentinels keeping watch over the immense plains that stretch off eastward to the Euphrates. Ere long we expect the Euphrates valley railroad will come from Tripoli swinging around north of the summit of Lebanon (1), through an easy pass, and have a station at Hums.

It will be interesting then to stand on the old castle and see a stampede of camels frightened by the cars, or a race between a locomotive and a fleet Arab mare. But still more interesting will it be to see the many minarets of the city—some of them once church towers—becoming marks of gospel light, Arab villages and towns take the place of their black tents, and Christian teachers and preachers and pastors at every station from Hums to Babylon.

S. J.

## PRAYER AND WORK.

THE week of prayer has gone. In some of the programmes for daily service, there was but little reference to the great Pagan, Mohammedan and Papal world; yet many broke through or forgot the list of subjects, and with the memory of the institution of this portion of time, they remembered the foreign missionary and the people among whom he was laboring; and in each successive day, petitions ascended not only for our own land, but for the great outlying world of heathenism. For this vast field much supplication was made.

Here we may pause; and, whilst rejoicing in such remembrances we may ask what is to be the fruit of these petitions? They are not only to be presented according to the arrangements of the divine economy, but they are all important, especially when they are in harmony with God's grand and gracious purpose; and yet, however earnest, sincere, and in keeping with Heaven's behests, they cannot take the place of other appointed agencies. They are not substitutes for labor, but helps to its proper performance. Their very urgency, frequency, and power go to enlarge the field of effort and to widen the area for the increased use and display of means. But many act as if their prayers paid all obligation to toil, or as if God would accept them in lieu of all other forms of activity.

The true meaning and scope of prayer are to be seen and measured by after conduct. Faith worketh by love. Beneficent operations must correspond with believing petitions. Thy kingdom come is more than a prayer. It is an act, the utterance of the life as well as of the heart—the expression of the hands as well as of the lips. Unless the necessary labor corresponds with the desire, there are conflict and waste. It is not enough to sing, “fly abroad, thou mighty gospel,” or to call upon the winds to waft the story of redeeming love to earth's remotest bounds. The gospel has no wings for this purpose. It is to be carried by the missionary, translated and proclaimed by the same, and that at first at the expense of the Church. The heathen do not ask it; they know not of their great needs, and that they perish without it. This will come in time; but they must be taught its truths, and then they will feel their power. Poetry must be turned into prose, and that means that Christians must carry or send the gospel to every creature. How shall they believe him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? This is God's method, and prayer embraces it, if true and genuine.

Whilst, then, the week of prayer has gone as a set season for supplication, it has passed over into another era—that of earnest conflict and labor. Intensity of prayer, means intensity of action. Thy kingdom come, is the longing; but there is work that must herald the grand exclamation—the kingdoms of this world have become the kingdoms of our God and His Christ. Let the enthroned Saviour see the toil that grows out of the cry,

and let the heathen see its beauty and its force in the choicest of the Church's sons and daughters, and in her noblest offerings for this cause. Away with the idea that the smallest pittance is sufficient for evangelistic purposes, and that those who are unsuited to home work will do for the foreign field. Intelligent prayer for this greatest of enterprises will lead to intelligent action, and to a consciousness that the best is needed for its thorough and earnest prosecution. The wants of the cause must be met by a corresponding offering.

The minds of many turn to successes achieved; they rejoice over moral conquests; and, as facts are brought from various mission fields, the aggregate of gain is great and the Church itself is astonished at the results. This is one way of looking at the subject; but when these are separated and placed in the different countries occupied, and the number of Christians is brought into juxtaposition with the countless myriads who know not God, the question is at once forced upon every mind—What are these among so many? When, to the great numerical force on the one side, are added all auxiliary powers brought into play for evangelistic uses, and the wonderful openings for their display, the achievements made are greatly increased; but this very enlargement of the field intensifies duty, and makes a call upon Zion for its immediate discharge. Now it is just here where Christians should pause and consider the claims of the perishing. Has God opened the Papal world to Protestant evangelisation? How little is this power yet felt in Spain, Portugal, Italy, Austria, Mexico and South America? Are Japan and China now accessible to the truth? How few of the countless masses in these countries have been reached with the gospel? Is India open through its length and breadth? But though so well supplied with missionaries, there is only one for about 400,000 of the people. How little is Siam moved by the heralds of salvation! How insignificant the work upon the destiny of the millions of Persia, or the Syrian mission upon the masses of the people in that once favored land! Turkey is here and there dotted with schools and churches, but the number reached is as yet comparatively few. Africa, though it has its spiritual lights at many points along its coasts, and even into the interior, is yet a land of darkness and moral wretchedness. We might traverse other lands, and show that, however accessible to Christian agents and agencies, but little has yet been done for their evangelization.

This reference to outlying regions of spiritual darkness shows that a beginning for their illumination has only been attempted, and that this implies a more determined effort for bringing them wholly under the rays of the Sun of Righteousness. Unless this is its meaning, prayer is in a measure useless; as it is asking God to contravene his own settled plans, and do the work which he declares he has entrusted to his redeemed. If providences mean anything; if calls and developments, if successes and labors have a voice, it is "speak unto the children of Israel that they go forward." It is not enough simply to maintain the ground already won, but to advance;



not to sit down contented with triumphs, but to march forward to greater conquests. The times are auspicious for an onward movement. The missionary work is passing over in many places into its second stage of progress; a native ministry is in course of preparation; appliances for richer results are constantly increasing; but these must be sustained by the Church or they will fail of accomplishing desirable and intended ends. Let not prayer stand alone; let it arise with still mightier volume; but, however earnest and however intense, let it be the breathing of the life, the expression of what the Church feels, and what she is doing for the ushering in of millennial glory over all the earth.

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### THE PURCHASE OF WOODSTOCK.

A SHORT time ago, the Woman's Foreign Missionary Society of Philadelphia resolved to raise \$10,000 for the purchase of a property called Woodstock, which lies on one of the ranges of Himalaya Mountains, and which was to be a school for the children of missionaries. It was the desire of the executive officers to complete this fund by the first of the year, so as to make it a New Year's gift to the cause. This has been done; a little more will, however, be needed to make some necessary repairs on the property.

This raising of this amount shows what can be effected by a well-directed effort, when the object itself, as in this case, takes hold of the hearts of the people. This is an offering on the part of woman to the missionary enterprise, and is designed to cheer and encourage those who have gone forth to India to labor for souls. The greatest of all sacrifices in the way of duty, and incidental to the foreign work, is the sending home of children to be trained by others. It was this parting that wrung out those memorable words from a mother's heart, "O, Jesus, I do this for thee." Other trials, that are to be met in the line of their work, when placed beside this, are comparatively light. This is not a matter of choice on their part, but of necessity, and is done for the good of their loved ones and for the cause itself. And here it is a matter of thanksgiving, that the Lord has watched over and blessed this class. Perhaps, a larger number have been enrolled as followers of the Lamb from these children, than from an equal number in any other department of life. We bespeak, however, for those who are separated from parental homes and hearts, and who are in some of the schools of our country, the kindly sympathy and notice of those who are near.

The purchase of Woodstock will not eventually prevent the sending home of children by missionaries. There are no colleges in foreign lands for the education of such, and then there are no avenues to trade, or business, suited to such: It will, however, enable parents to keep their dear ones longer with them, and at the formative period of their lives, when they need so much their gentle counsellings and their loving guidance. All honor to

the sympathetic friends, who, at the call of the society referred to, have given of their abundance or of their poverty. Already they have been repaid in the thought of success, and in the feeling that they have done a good work, and have been brought nearer to the laborers in their trials. All honor to the few noble women who took hold of this movement at the outset, and determined to make it a success. Many touching gifts from all quarters of our land have come into their hands; and we have no doubt, that a leaflet or a tract suitable for circulation could be made that would do an effective service and yield fruit to the cause.

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### AN OMISSION.

By some means the name of Miss Ellen P. Allen, of Mexico, was left out of the list of Single Missionaries that was published last month.

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### MONTHLY CONCERT.

#### CHINA.

A YEAR has gone since this great mission field of the Church passed under review, and it was noticed specially then (Feb., 1872) by many at the monthly concerts in their remarks and prayers. In this period how many millions have passed away, some of whom might have been saved if the Church had been more earnest, and the responsibility to give them the gospel had been more felt. Others have come into being to take their places, and are pushing their way into the age of accountability, like their fathers, ignorant of God and of his great scheme of redemption. No where does this thought press so strongly as in looking at and surveying the empire of China. Its teeming population is so vast. Some of its provinces contain more inhabitants than are found in every state and territory of our Union—thus, Kiangsu has a population of 43,000,000, and Gan-hway, 39,000,000.

We talk of our great country, and it is vast in its wide domain: we talk of the great nations of Europe and they are powerful, in the number of their people and in their resources; but as far as extent of territory and population are concerned, China is greater than either. The area of China is 5,500,000 square miles; that of Europe with its islands, 3,797,256, and that of the United States, 2,963,666. The difference in population is more marked; in the United States it is about 40,000,000; in China, 400,000,000; in Europe, 280,000,000; and in some of the provinces of China there is one person to every acre of ground. Could this Empire be changed from its present form to that of a long strip of land a mile in breadth, a person walking 30 miles a day, would require more than 483 years to walk from one end of it to the other.

The Rev. Dr. Knowlton, in his tract on China says, "the Chinese have more strength of intellect, more solidity of character, and a higher civiliza-

tion than any other heathen nation." Prof. Seelye, of Amherst College, virtually admits the same. "I confess to a sense of wonder at the Chinese. They are quite unlike the Japanese—physically, they are much stronger and better fed: intellectually, they seem to me to see clearer and further." They are swarming in many lands, and in a way that is not true of any other oriental nation. They are found in large numbers in Siam, Singapore, Borneo, Japan, Australia, the United States, etc.; and Prof. Seelye, speaks of their wonderful and successful business energy in Japan and elsewhere. Now bring such a people under the dominion of the truth as it is in Jesus; let their energies be sanctified, and they will be a noble people for the Lord. But, on the other hand, until these powers are brought under the sway of the gospel, they are influential for evil, and they make them all the harder to be won to Christ.

Last year we gave a summary of what had been done in latter days by Protestants and by Romanists, and especially what had been accomplished by different missionary organizations since the ports were opened. The number received into the fellowship of the Church seems small, compared with the vast aggregate out of which they are taken; but if 8,000 communicants are but few, they are only the first fruits, and these imply a harvest in the future. The time for seed sowing has been short, and yet these few adherents to Christianity are as much a proof of the power of the gospel, as if, as in Madagascar, the nation in a body with the rulers at the head had outwardly embraced Christianity; nay, the proof is stronger. It is much easier to go with the multitude; but it implies moral courage, to leave friends, rise above education, break through social ties, sever endeared relations, and go with the despised few, that are everywhere spoken against. This has been done in many places, and some who have become the followers of Christ have endured persecutions and borne afflictions for the truth's sake, testifying even unto the death of the power of the grace of God.

But this number of communicants stand not simply for so many enrolled among Christ's disciples, but they are an immediate and direct loss to heathenism. They represent so many taken from Satan's sway. He can show in that land no such inroads upon the kingdom of Immanuel. Every true convert is an actual gain for Jesus, and a testimony that the gospel is still mighty to save. They stand also for a vast amount of moral and spiritual influence, or for a direct aggressive work upon others. The agencies that were sufficient for their ingathering are still potent and operative, and are every day becoming stronger.

But if the number of Christians is comparatively so small, they represent on the other hand the work done. Had the Church given more, she would have received more—had she more laborers in the field, she would have more sheaves gathered—had she prayed more, she would have toiled more. God has shown what the gospel can achieve; but the ingathering stands as a rebuke to the sloth of his people, and to their little faith.

In China all the great Protestant societies are at work; but, though these



represent a strong and wealthy body, they have less than one hundred and fifty ordained missionaries, who have had to acquire, a most difficult language, and proclaim in it truths hateful to the natural heart, and adverse to the wishes of the government, and to the civil and spiritual rulers of the nation. Had this force been quadrupled and properly sustained, who can tell the rich results of their labors to-day; or had Protestant laborers gone into China at the same time, and with the zeal that characterized the earlier propagandists of Rome, how different would be the numbers that stand as the fruit of missionary toil. The Church has no reason to complain; with the means employed, the success is decided.

There are several provinces, eight in all, where no missionary is at work, and in some where labor has just been begun. "The province of Kiang-si," says one, "is estimated to contain over twenty millions of people; and, as far as we know, there are residing in it at the present time but eleven persons who believe the truth." And if we take the Canton Province, with a population of over twenty millions, and where missionary work in modern times first commenced, and there are only fifteen missionaries and four lady-teachers—the representatives of six different societies; and in the whole province, which contains seventy-one districts, there is not one of the district cities or its suburbs occupied by a resident Protestant Missionary—nearly all are confined to Canton. Through this Province the gospel must pass into Kwang-si and Yunan, and Kwaichau—with their fifty millions. At some few points a number of workers is concentrated, but these are out of proportion to the number to be reached. Yet the places where no evangelist is found are countless. The Church only stands at the threshold of this vast Empire. Our Board occupies seven principal cities, but the distance between Canton and Peking is over 1,600 miles. The principal centres occupied by the Presbyterian, American, Reformed, Episcopal, Methodist, Baptist, United Presbyterian Boards, and by the London Missionary Society, Church Missionary, Wesleyan, English Presbyterian and United Presbyterian, Basle, Rhenish Societies, and several others, are only about twenty, though from these are numerous offshoots, where the truth is proclaimed.

The character of the work among the Chinese in California, was fully stated in the last number of the FOREIGN MISSIONARY :

The following article, prepared by Dr. Happer, shows the changes that have taken place in China, since he first landed in that country :

ON the evening of October 22, 1844, I first set foot on the soil of China. What a multitude of thoughts press upon my mind as I look back upon those twenty-eight years! What eventful years they have been! The English Treaty with China, made at Nankin, in August, 1842, had opened the five ports of Canton, Amoy, Foo Chow, Ningpo and Shanghai to the residence of merchants. At that time there were no missionaries in China, but two or three at the Portuguese settlement of Macao. The very small opening given by the English Treaty had led the missionaries, who were laboring among the emigrants from China resident in the Eastern Islands, to come to China. This treaty, and the opium war which had preceded it, had awakened such an interest in Christian lands as to lead the various

Missionary Societies in Europe and America to send out missionaries to all these *five cities*. Our Board, at my arrival, had Rev. Messrs. Lowrie and Way, and Drs. Hepburn and McCartee, on the field; and as the result of this interest, and by the munificence of a few friends, in giving \$20,000 to send out the enlargement Rev. Messrs. Culbertson, Loomis—now of San Francisco—and Lloyd, arrived with me. Macao, Amoy and Ningpo were occupied as stations. But *everything* was just commencing. The missions were not yet organized. The slow and laborious work of laying the foundations in an entirely new and most difficult field was everywhere to be commenced. New climates were to be experienced, new peoples to be studied, and new dialects to be investigated. The opening of this new field has cost some very precious lives of men and women. The names of Lloyd, Lowrie (Walter and Reuben), Coulter, French Culbertson and Rankin, among the men, will be recalled by all familiar with the work of Missions. These, with the *sainted women*, the wives of missionaries, who, after much toil, suffering, and patient endurance, laid their lives on the altar, as their “costly box of ointment” poured forth for Jesus, are worthy to be enrolled with the worthies whom Paul commemorates in the muster-roll of laborers and sufferers in the service of God, in the 11th chapter of Hebrews—and they are among the great cloud of witnesses that encompass us. But, notwithstanding the difficulties and hindrances of every kind—the opposition of men and devils, the deaths and sickness—recruits have taken the places of the dead and the sick, and the work has gone on, ever expanding and increasing. New openings and facilities for extending the work, have, year by year, occurred. Even as early as February, 1845, came the edict of toleration from the Emperor, which abolished the penalty of death for professing Christianity in China; and, at successive times, by means

of war and rumors of war, by terrible judgments and overturnings, the right to reside at five ports has been extended so, that now missionaries may, by the clear and explicit provisions of the treaties with western nations, reside at and carry on their labors at *seventeen* of the most *important cities* in China, including the capital of the whole Empire and the capital of six of the Provinces. There is also a stipulation of the treaties by which missionaries can have passports, with which they can travel through all parts of the Empire, under the protection of the Western Treaty powers. This provision of the treaties, and the article incorporated in the treaty of each one of the great Western nations, England, United States, France, Russia, Prussia, and Austria, granting toleration to Christianity, its teachers and adherents, virtually opens the *whole of China* to the *evangelizing efforts* of the Christian Church.

The changes in the political relations of this country have been equally great. Then, the ambassadors of foreign nations could only reside as other foreigners did, at the open ports. Foreign ambassadors now reside at the Imperial capital and have direct intercourse with the office for Foreign Affairs. A University for the teaching of Western Languages and Science has been established in Peking, by the Imperial orders, with a Foreign Faculty of Arts, which is presided over by the Rev. W. A. P. Martin, D.D., L.L.D., formerly a missionary of our own Board. Commerce has greatly increased. A very capable and intelligent staff of customs officials, foreigners, collect the custom dues from western commerce for the Chinese Government. Foreign steamers do all the carrying trade on this extensive sea-coast, as well as along the great channels of internal communication.

In connection with our Missions the number of laborers has increased so, that now there are twenty-two ordained ministers, five lay laborers, and twenty-eight

ladies, married and unmarried, seven native ordained ministers, thirty-seven native assistants, seventeen native churches, seven hundred and ninety members, five Presbyteries, and a synod with *thirty-four ministers*. Beside these present actual results, there is an immense vantage ground, and preparation for future progress and enlargement of the work, in the well-organized schools and hospitals at all the eight stations for training male and female assistants and instructing theological students. There is a press, thoroughly provided with every facility and capability for printing the sacred Scriptures and Christian books of every kind and size that is required. We have also a Christian literature for general distribution, second to that of no other society in its extent, variety and excellency. This literature embraces commentaries of various books of the Old and New Testaments, evidences of Christianity, instruction in all Christian graces and virtues, and every variety of tracts. This whole field now has some one hundred and fifty ordained missionaries from all the different missionary societies, with a large body of native assistants, with a membership of nine thousand professing Christians. Some of the converts to the gospel in China have witnessed to the sincerity of their professions by enduring scourgings, stonings, stripes, and imprisonments for the gospel; and, in some cases, have sealed their testimony with their blood. In view of what God hath wrought, we may well say: "God hath done great things for us, whereof we are glad; to His name be all the praise."

There is also a wide and extensive preparation for conversion to Christ in the very extensive diffusion of the knowledge of Christian truth among thousands of thousands of people, the oral preaching of the gospel, and, by the distribution of tracts and copies of the sacred Scriptures; by preparation of translations of the Bible, not only in the book language common to the whole Empire, but by translating it into the colloquial of all the various local dialects in different parts of the country; in having already quite a large staff of native laborers and a larger number in preparation and training for Christian work, and in the growing experience and steadfastness of all the native members of the church.

There is also ground of hope in the political relations of the country. The body of Chinese officials have made great advances in their knowledge of foreign governments, and the 16th of October witnessed the ascension of the youthful Prince to the throne of China, now in the seventeenth year of his age. He would be a vain man, who, in view of all the preparation God has made, would attempt to say what events may not occur during his reign and through his instrumentality. A scene was seen in China on that day that was perhaps never before witnessed in a heathen land. By previous conference, that day was observed as a special day of prayer to God for his blessing upon the youthful Emperor, that his heart might be turned to the Lord. "We wait for thy salvation, O Lord, as they who wait for the morning."

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### THE OUTLOOK.

THE good work among the Sonthals, India, is prospering beyond expectation. One hundred and sixteen persons have lately been baptized, and hundreds more are pressing into the fold. The conversions result from the activity of the converts in disseminating the Word of God among themselves. The convert, when baptized, returns to his village to preach the gospel, unasked and unpaid.



The following WANTS, slightly changed from the Baptist Missionary Magazine, we may make our own.

*Healthy, educated, and devoted young men*, to reinforce our older Missions, and to go into new fields.

*A contribution from every Church and Sabbath-school*, however small, for our general work.

*A generous list of subscribers* to our publications from every church.

*The coöperation of every pastor* in presenting the claims of Foreign Missions, and supporting the Missionary Concert.

*A Woman's Missionary Society* in every church, lending a "helping hand."

*A place in all your hearts*, and an interest in all your prayers.

*A generous remembrance* in your will.

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"It is stated in the History of England," says Dr. Philip, "that when the first missionary who arrived in Kent, presented himself before the king, to solicit permission to preach the gospel in his dominions, after long deliberations, when a negative was about to be put upon his application, an aged counsellor, with his head silvered over with gray hairs, rose, and by the following speech obtained the permission which was requested:—'Here we are,' said the orator, 'like birds of passage; we know not whence we come, or whither we are going; if this man can tell us, for God's sake let him speak!' And I would say, if there are nine hundred millions of our fellow creatures, who, like the birds of passage, know not whence they came, or whither they are going; for God's sake, let us send them the gospel, which will tell them whence they come, and which is able to make them wise unto salvation." This should be the expression of every Christian heart. If the present generation of heathen are ever reached, we who now live must do it. They will soon be beyond our reach. May this thought stimulate effort and give intensity to prayer.

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Chief-Justice Sir Charles St. Julian of Fiji, Polynesia, remarks that he "had been a close observer of the Wesleyan Mission, and when he came to the islands, was hardly prepared for what he saw."

"If the work done by that society had only been to cause the natives to cast off bad practices and customs, it would have been a very gratifying result; but the Mission had built up a kingdom."

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"The Juvenile Offerings," as they are called, of the children of Wesleyans in England at Christmas time are very large. Since 1841, when this effort commenced, considerably over one million of dollars has been raised. The Juvenile Associations have yielded a most encouraging result, and they are rapidly multiplying. "To be thus employed for Christ, in connection with the enlightenment and salvation of the world, can hardly fail to give enlargement to their views, and intensity to their holiest sympathies."

The following General Summary of the American Board sets forth its status at the present time:

Number of Missions,	.	.	.	.	.	16
“ “ Stations,	.	.	.	.	.	77
“ “ Out-Stations,	.	.	.	.	.	445

#### LABORERS EMPLOYED.

Number of ordained missionaries (8 being physicians)						
and including 13 at the Sandwich Islands,	.	.	.	.	.	134
“ of Physicians, not ordained,	.	.	.	.	.	7
“ Assistants, Male and Female, including 20 still						
at Sandwich Islands,	.	.	.	.	.	200
Whole number of laborers sent from the country	.	.	.	.	.	341
Whole number of natives employed—pastors, preachers,						
teachers and helpers,	.	.	.	.	.	945
<hr/>						
Whole number of laborers connected with the Missions.						1,286
Pages printed, as far as reported,	.	.	.	.	.	7,947,870
Number of churches,	.	.	.	.	.	173
“ “ church-members, as reported,	.	.	.	.	.	9,938

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The Esquimaux form, as it were, a fringe of human beings dotted about here and there on the sea-shore of the American continent, extending from Labrador, in one direction, to Behring's Straits in the other; and the gospel in its purity has been carried to this interesting race from one extremity of this vast continent to the other. “The very thought of the Redeemer's praise being sung from the extreme East of the great continent to the far West is exhilarating,” writes a missionary of the Church Missionary Society, “and helps us to look forward with hope to the time when all the dwellers in the wilderness shall kneel before Him.” “May God hasten it!”

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The United Presbyterian Church of Scotland has taken steps towards the establishment of a Mission in Japan. A call is already made by their Foreign Board for funds to be specially devoted to the evangelization of Japan.

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The American Baptist Missionary Union has, in its different Missions in Burmah, Assam, India, China, Japan and Africa, 325 churches, 21,000 communicants, 500 native preachers, 140 schools, and 5,600 pupils. It has also Missions in France, Germany, Sweden, Spain and Greece. The Missions in Germany and Sweden are the most successful; connected with the former, are 103 churches with 20,000 members, and 270 ministers and col-porteurs; and with the latter are 129 pastors, besides evangelists, 220 churches and 9,000 communicants.

It is said that the British Government consents to the conquest of Khiva by the Russians, provided that Afghanistan shall not be invaded. Khiva is a small province lying on the east side of the Caspian Sea, and bounds the northern lines of Persia and Afghanistan. Only the latter country will then separate the Russian domain from British India.

The few petty kingdoms in that part of Asia form the chief barriers to Oriental civilization, and are centres of the most savage fanaticism of the Moslem faith.

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China is arming her forces with breech-loading muskets and all the modern weapons of war. It is surmised, in some quarters, that she intends to measure swords at some early day with her European residents, and with all the Occidental governments at whose hands she has received dictation and wrong in the past. A defense of her rights could not be blamed. It is too late, however, for her to shut her gates against progress and an open commerce with the world.

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There are already eleven churches in the presbytery of Ningpo, embracing in all five or six hundred members. Two of these, henceforth to support themselves without aid from the Mission. Let this latter fact be noted by those carping critics who maintain that the heathen are only "paid to play convert" by our missionaries.

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Many of the Burmese converts at Prome pay conscientiously one-tenth of their income to support the gospel.

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The *Japanese Gazette* of Yokohama, in a recent editorial, stoutly denies the rumor that there has been any reactionary movement in the Japanese government. Everything indicates steady progress, in all commercial, political, social, or educational interests.

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In some respects, as seen by the list of advertisements in the same paper, Japan is advancing quite rapidly enough. Flaming headings are out for billiard saloons and restaurants, with, of course, all the concomitants of "civilized" vice known in our Christian lands. Shall there be School-houses and Mission Chapels to counteract all these? Will the Church keep pace with Mammon and Bacchus in the conquest of Japan?

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Our recent missionaries to Mexico have been somewhat surprised to learn how largely the Indian element appears in the Mexican populations. At San Luis Potosi, seven-eighths of the people seem to have Indian blood in their veins. It remains to be seen what this cross of the Aztec and the Spaniard will become under the influence of a really progressive civilization animated by the pure gospel. The experiment is worth a vigorous trial.



The spontaneous character of the evangelical movement in Mexico, is well illustrated by the fact mentioned in another page by the Rev. Mr. Pitkin, that nine-tenths of all the evangelical work of Mexico to-day is done in this way. Not one congregation in ten has a preacher, other than the leader chosen from its own ranks; and baptism and the sacraments of the Lord's supper are administered by laymen thus chosen.

It is high time that such a people received the encouragement and help of the American churches.

## COMMUNICATIONS FROM THE MISSIONS.

### Persia Mission.

#### Oroomiah.

OUR readers have already learned of the death of Mrs. Stocking, wife of Rev. W. R. Stocking. In the following letter of Rev. G. W. Coan, we have the feelings and action of the Mission with reference to this sad event: You have, doubtless by this time, heard of our sore bereavement in the death of Mrs. Stocking. She died in Hassan, Botan, Sept. 22nd. Her disease was developed by terrible exposures to hardships and heat on the long journey with her husband through the mountains to Mosul. They had visited nearly the last out-station in their programme, and were about to return, *via* Tiflis and Van. Mr. Stocking was very sick from sunstroke at the time of his wife's death. Miss Kitty Cochran, who was with them, was also sick of chills and fever. All their attendants were sick. The circumstances were peculiarly trying. But the dear one was enabled to "leave all with Jesus." Her death was peaceful. She greatly desired to accompany her husband on this, his first tour in the mountains. It seemed very desirable that he should make this tour, and form the acquaintance of the helpers he was to superintend. It was also desirable that he have a traveling companion. And who so pleasant as his own wife. Miss Kitty was to join them. Her assistance proved to be invaluable. I had just returned from

Tiflis as they were nearly ready to start. I advised a shorter tour, at a later season, and to take the cooler region first, and so return by the warmer, but the party were anxious to be back before the arrival of our reinforcement, and so left earlier than they should have done. They were on the Assyrian plains, in the very hottest part of the season, which should not have been.

Mrs. Stocking was greatly beloved by us all. She promised much for the future. Our hopes are crushed, but the dear Lord lives and reigns. We feel very tenderly for our brother. He and Miss Kitty reached Oroomiah this week, the 21st. He is very feeble, and cannot bear the least excitement. But we hope he will come around right yet. Pray for him.

At a meeting of this Mission, held the 23rd, the following minute was adopted:

"Whereas it has pleased God, in His most wise and holy providence, to remove by death our beloved sister, Mrs. Hattie L. Stocking, within a year of her arrival in Persia, and while on her first missionary tour with her husband in Kurdistan—

"Resolved, that while we bow with submission to this severe chastening of the Lord, we record our sense of loss to ourselves personally, and as a Mission; to the great work to which she had devoted her life; to the people, to whom she had in a remarkable degree endeared herself for so short an acquaint-

"ance, and to the Church of Christ in America.

"*Resolved*, that we magnify the grace of God in granting so great peace and comfort to our dear sister in the trying hour of death.

"*Resolved*, that we assure our dear brother of our tender sympathy with him in this severe bereavement, in being called thus early to walk in the shadow of so great a sorrow.

"*Resolved*, that we tender to the parents and relations of the deceased our sincere condolence in this afflictive event.

"*Resolved*, to request Mr. Bassett to prepare a discourse in memory of our departed sister.

"*Resolved*, that a copy of this resolutions be communicated to the parents and relatives of the deceased."

Oct. 25th.

We append the following additional facts, chiefly from the pen of Miss Cochran :

The day before they left for their homeward journey, Sept. 8th, Mrs. Stocking complained of a slight illness, something like cholera, and yet of so mild a type that no special alarm was felt. For several days she rode on with the party on horseback though suffering somewhat, and becoming easily fatigued. Mr. Stocking, too, in returning one day to search for a lost watch, received a partial sunstroke, and with difficulty made his way back to their encampment, weak and ill. By this time Miss Cochran and nearly all the muleteers were taken sick, and all the remedies they had taken out with them were spent. Nothing was left for them to do but pass on just as they were able to Hassan, where was a native pastor, and assistance could be obtained. They reached this place on the 14th, and pitched their tent a little distance from the village under a pomegranate tree. Here the sick ones were cared for, and a telegram was sent to Van for a physician ; but, in the words

of Dr. Reynolds, who finally went to their aid, "Turkey lightning was not equal to American, and the message was three days on the way." Before Dr. Reynolds reached them, Mrs. Stocking had passed away. Each day growing weaker, on Sabbath afternoon, at a little past three o'clock, it was evident she was dying. An effort was made to arouse her husband to a consciousness of the fact, and he was brought to her bedside ; but so weak and ill, that he did not fully realize the sad scene until it was over. "With an expectant, joyful look," says Miss Cochran, "that showed she already saw something of the glories of heaven," she ceased to breathe. A large crowd of villagers soon gathered weeping in sympathy, saying, "Poor thing! She left her home for the love of Jesus, and has died so far from friends." Mar Yosip offered a touching prayer, and Mr. Stocking prayed in Syriac. A coffin was ordered from Jezerah on Monday, and that evening funeral services were held, Mar Yosip conducting them, the audience singing, "Come sing to me of heaven." They buried her on the spot where she died, beneath the pomegranate, in a grove of fig, walnut, pomegranate, and mulberry trees, in a valley not far from the banks of the Tigris, and surrounded on three sides by towering mountain peaks covered with great white rocks. When able once more to recommence their homeward journey, they must leave the precious dust of the dear one in the shadow of the mountains, beside the cool spring ; but on the casket, surrounded by a wreath of flowers, are the words "Hattie with Jesus."

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### Mission to Mexico.

#### Zacatecas.

THE Rev. P. H. Pitkin, gives in the following letter, an account of his welcome by the people, and some of the encouragements of the field at Cos and Zacatecas :

We had been but a short time in Zacatecas, when we began to receive a warm welcome from the few foreigners English and American, who reside in the City. It would not have taken long to discover, even though we had not been assured of the fact, before leaving the United States by our kind Christian friends of Philadelphia, that we were among those who wished us well. We were at once made to feel that their sympathies, and, to a certain extent, their co-operation, could be relied upon. Believers in missionary enterprises, who have travelled beyond the limits of their own country, know, by sad experience, that it is not every city of which as much can be said.

We could but feel that the favorable predisposition of foreigners towards us, was owing to God's blessing upon the influence of a faithful servant, formerly a resident of Zacatecas. To the same cause was due the fact that several Mexican families received us with open arms, as if we had been friends for many years.

The first public religious act was the baptism of a little girl, whose parents had been for some time awaiting our arrival. During the ceremony, the servants of this and other families were at the door, all eyes and ears; they afterwards held a conference, in which all seemed to agree that the little girl was prayed for very much. The father thought that hereafter there would be many children to be baptized, and that a bright future awaited us, in spite of the certain and great opposition which we should meet.

*A Colporteur of this Mission.*—On the following day an old bald-headed man of some sixty-five years, very poorly clad, with coarse shoes, and no socks, ragged pants and shirt, and a loose rough shawl thrown across his shoulder, came to the hotel to ask for the minister of the gospel. I had heard of a small evangelical congregation some six miles distant,

which was said to have been very recently started, and was anxious to know its history.

The old man told me that he had been sent to my room by a lady member of the Church of Cos, now temporarily residing in Zacatecas, that he himself was a member of that Church, and was now employed as a colporteur. Having traveled from place to place, he at last settled down for a time among the miners of Tecolotes—a silver mine some six miles from the city—and, in connexion with two or three companions, also formerly attendants upon the religious services at Cos, has started this little congregation of some twenty or thirty miners. They meet together on Thursday evenings, and on Sabbath to read the Word of God, to sing and pray. Upon my asking who conducted the service, he replied that he himself, though very ignorant, conducted it the best he knew how; said they had heard that a clergyman was coming to Zacatecas, and desired me to pay them a visit. The old man walked back that night; and, on the following day, another of the members, a tall, slender man of some thirty-five years, in whose house the meetings were held, called at my room, and it was arranged that I should visit them on the morrow, which was Sabbath.

At the appointed hour there appeared before our door four Mexicans, dressed in the peculiar costume of the country, bringing with them a fifth horse, the best, and with the finest saddle, for "the minister of the gospel." Attracting no little attention as we rode through the streets of the city, we soon found ourselves beyond the suburbs, crossing about as barren a country as could well be imagined. After riding nearly two hours, we passed through a small uninviting village, and just beyond dismounted at the silver mine called "Tecolotes."

*Service at the Mine.*—No fixed time had been appointed for the meeting,



which was to depend upon our arrival. Two men were, therefore, immediately dispatched to bring in the faithful. This gave me time for conversation with two or three of the most prominent members of the congregation, and with two men who desired to be baptized. The latter had been examined according to the Scriptures, and the Confession of Faith of the Church of Cos, and were recommended to me as fit subjects for baptism by the believers. After talking with them, I saw no good reason to deny their request; though, had the congregation been under my control, I might have preferred to know them better.

At my urgent request the service was conducted in the usual manner by the old man already mentioned, though they all desired me to direct them.

They began with a written prayer, which was read by the old man; the Lord's prayer was then sung or chanted by a group of five or six, the others accompanying as best they could; a chapter was read by a young man; another prayer; another chapter; then the Confession of Faith of the Church of Cos was read by a third member, and the whole was concluded by a very pretty hymn, the music and words of which were composed by a member of the church of Cos. The little congregation only possessed this hymn in manuscript form, which accounted for the fact that not more than six or eight were able to sing. About thirty persons in all, of whom some twelve were females, were in attendance. They all knelt during prayer and stood erect while singing.

At the close I made some remarks, and baptized the two men already referred to, who knelt to receive said sacrament. After this it was whispered in my ear that there was a mother in the congregation who desired to present her child to be blessed. I had heard that this was the custom in the village of Cos, but was ignorant of the way in which the blessing was given. Prayer was, therefore, made for the mother and babe,

and then the whole service was concluded with the Apostolic benediction.

After chocolate, five men accompanied me back, on that cold November evening to the city of Zacatecas, where we arrived at eight o'clock. My wife had been expecting me since the hour of six; and was beginning to fear that the robbers, who greatly infest these roads, had carried me off to be ransomed. I had, however, in this case a faithful escort, so that there was but little danger.

Strange scenes to me were these. In the midst of a desolate country and of wickedness in some of its worst forms. I yet felt that I had been carried back to primitive Christian times, and that night could pour out my heart before the Lord with new faith, with a higher, firmer resolution to co-operate with this people in their endeavours to extend the knowledge and practice of His Word. Nor do I doubt for a moment that many churches and Christian friends in the United States will join us in our work.

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### *Chippewa Mission, Wisconsin.*

*Letter of A. W. Williamson.*

THIS morning, November 27th, one of our pupils, Jennie Wheeler, breathed her last. She had a disease which we supposed to have been chicken-pox, and in a few days seemed to be recovering, when she took cold, soon became delirious, not raving, but seeming not to recognize her friends or conscious of anything about her—and in four days was a corpse. It does not seem to us that the Gospel truth, as preached by Mr. Blatchford and very imperfectly communicated by us, had produced any impression on her; but her mother and grandmother, who had been strong heathen, say that when at home she often talked to them about what she learned here, and asked and urged them to attend meeting; and, particularly the last time she was home, besought them with tears that they would promise to come. They seem much affected. They feel that they are sinners, and so far as I

have had religious conversation in visiting about a dozen families the past week, this seems to be the feeling of many. The Roman Catholic families, too, seem glad to have us manifest an interest in their spiritual welfare. The field is indeed white to the harvest. Are we to have a warm-hearted missionary come on to gather this harvest for God, or are we to deaden these feelings by going on, as at present, without a missionary, earning, apparently to them, more for their bodies than their souls, and our nerves worn out by continual disappointment, in the hope of a missionary preacher, till we most fully realize the truth "Hope deferred maketh the heart sick"?

Hattie Green, the member received when the Rev. T. S. Williamson was here, seems to be leading an active christian life, and is of use to us as an interpreter. Our Sabbath and Wednesday evening services are well attended. Our day school is small, owing to the large number sick, and absent in quest of employment or engaged in fishing.

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### Lodiana Mission.—N. India.

#### Lahore.

REV. C. B. NEWTON turns from some of the discouraging features of their work, with which we have been presented, to others which are more cheering:

*Brightening Prospects.*—A few weeks ago, I stood upon a mountain, which affords a broad and splendid view of the Kangra valley. The extent of the valley, as far as eye could reach, was bathed in a flood of sunlight, which lit up a hundred square miles of young rice with an incomparable lustre of mellow green. This bright picture, set off by a background of deepest forest-green and remoter blue in successive mountain ranges, formed a scene, which might well be chosen as an emblem of radiant hope.

If so, the Dharmsala hill on which I stood, might, with equal propriety, be regarded as picturing a state of weeping despair.

Owing to the peculiar conformation of the lofty range, from which Dharmsala projects as a spur, it is visited every rainy season with an abundant downpour. The highest summits of this chain have an altitude of 14,000 feet; and are, at this season, almost constantly enveloped in massive clouds, which weary the patience of the English residents (for, they occupy Dharmsala as a sanitarium) with their incessant discharge of rain.

Last year, the rain-gauge indicated no less than twelve and a half feet of water.

To one who had, for some weeks, experienced the depressing influence of this misty, *mouldy* atmosphere, the splendid vision of light and loveliness from below was most exhilarating.

A few days later, I mounted my pony (in a shower, of course), and, after riding a few miles, emerged from the rain. The valley was beautiful as ever. It was an Eden of fertility—a land of enchantment—and, during the next two days, in which I rode fifty miles on my way to Lahore, I had but one shower; while Dharmsala was as wet and gloomy as ever.

With heart depressed by such scenes of bigotry, rancor, and fierce opposition, as we encountered at Naman Kot, during our itineration last March, I was induced to tell you that our age seemed one of seed-sowing rather than ingathering. The eye of faith could, indeed, pierce beyond the impending cloud, and surrounding gloom to a future of assured brightness, but a long and weary period of positive darkness seemed to intervene.

Since that date, only six months ago, we have had gleams of heaven's own sunshine, to remind us that "He is faithful, who promised."

Never have we had such large, attentive audiences in the thoroughfares leading from the principal gates, as during the past summer. Day after day, crowds of 50, 100, and 150—have gathered in front of the Lohari Gate chapel to hear the gospel. Cavillers and opposers have not

been wanting, it is true; but there has, on the whole, been more success than usual in keeping them quiet; and, occasionally, we have seen them put to silence by the better sense of the majority, or shamed into a hasty retreat by a well-merited rebuke from their own co-religionists. This feature of the summer's experience is as remarkable as it is extremely rare; for Hindoos and Mahomedans generally lay aside their personal animosities, and unite with the utmost cordiality against Christ, as on the occasion when Herod and Pilate were made friends from a common bond of antipathy to the Lord.

In addition to the fact of a general respectful attention in these assemblages, we have derived encouragement from the frequently-recurring faces of a few serious-looking men, whom we have learned to expect as regular attendants.

This circumstance tends to corroborate the statement of a Mahomedan Moon-shee, who accompanied Mr. Forman on his return, one evening, from the bazar. He said, plainly, that he believed in Christ as the only true and divine Saviour; and asserted further, that there were many others in the city, who held the same faith secretly.

Another occurrence, which has given us cause for gratitude and praise, there has, for some time, been a feeling of seriousness pervading some of the higher classes in the Main School; and it was, therefore, not a matter of surprise to us that one of the pupils, some time ago, made open and fearless announcement of his faith in Jesus. He has not been baptised yet, but will be, we trust, within a few months. He has encountered the usual outburst of anger and remonstrance from his friends and relatives, but continues firm. Still better, two of his classmates have since joined him, and the three—all Hindoos, and most interesting young men—are in regular attendance upon a weekly Bible-class, and express a hope that they may be baptized in a few months.

The delay springs from a motive which we fully approve.

Thus, you see, we are not left without hope. Pray for us, as, indeed, we are assured that you do; but pray with more constant, persevering importunity, that the few cheering rays we have enjoyed may prove but the precursors of a full noontide of gospel triumph in Lahore.

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### Syria Mission.

#### Zahleh.

Our readers will perceive from this letter of Rev. F. A. Wood, the continued encouragements of the work at this new Station, as well as some of the trials to which it is subjected.

*A Kind Welcome.*—The coincidence has often occurred to me, that just one year from the day of my ordination (Oct. 24th) to the ministry, I entered this field, Zahleh, where my active labor is to begin. Our coming was quickly known, and besides various calls during the day, we had more than thirty present to welcome us in the evening. It was delightful to feel the hearty grasp of the hand, as one after another of those whom the truth has reached and affected here, expressed his joy that a missionary had come to *live* among them. The condition in which we found our house, and the dirt and confusion in the midst of which we sat down with our guests, were all forgotten in the pleasure and interest of the hour. You will see from the number who dared to give us open welcome, that this is not a pioneer station to which we were sent, because it could not be reached from the places already occupied; but because it had been reached, and the harvest had been found greater than could be reaped from the other stations. In the town itself access may now be had to many families whose children come to the school: to many others through members who come occasionally to our services, and in the Bokáa are various beginnings which could not be well fostered from a station beyond the mountains.



*The Missionary, not the Priest.*—On Friday, Nov. 18th, came another decided declaration of his principles by one of our Protestants, before the people of the neighborhood. He is our preacher's father-in-law; a child had been born in his house during the night, and his friends had many of them importuned him to have the priest come and pray over it, as is the custom in all the sects here. A parent would no more omit to call the priest on such an occasion than he would forget to ask the saving sacraments if dying. This man refused to do so, but sent word asking the missionary to come down, and to perform such a service. So I took Giurgius to speak my words for me, and went, to the great relief of the family. I trust this may be the means of bringing the mother entirely over to the side her husband has so warmly espoused; up to near the time of the birth she had desired that the priest should come: but, when the time came, she, too, asked for the Protestant minister. We have bright hopes of many in that family.

*Giurgius, and how the Lord led him.*—I want to speak a few words about our preacher, Giurgius, whom Dr. Jessup mentioned in that interesting letter of his about Zahleh, last spring. He is a man worthy of note, even among Christians of long standing, for his purity and sincerity of character, his childlike faith in God, and his continual resort to prayer. I have known very few at home in America whose Christianity was as *real* as his. The word of God is his constant companion, and its study one of his greatest pleasures; and every question of importance is referred to Infinite Wisdom in prayer before his decision is given. He told us, a few days since, some facts about himself that were new to me. From the old to the new belief was not a sudden step with him, but fifteen years from first to last. The first was the obtaining of a hymn-book in Harbeya near twenty years ago; the last took place while he one day was reading, in the room where

his wife sat working, one of the books published by the Mission in Beirut against Popery and its kindred superstitions. By years of doubt, and search, and discussion the field and the seed had been prepared, and the book was sent to him at the right time. He opened it eagerly, and read and drank in its powerful arguments till he could be silent no longer. "Katrina," he exclaimed, "I am a Protestant!" and from that hour no doubt or difficulty has harassed him. He is one of a class very rare in Syria,—those who ask counsel *first* of conscience and last of worldly interest. As fast as opportunity is found, he is to pursue his theological studies, and I hope before long to see him ordained to the ministry. I have been led to make this mention of him by a late illustration of his character. One of the Protestants in the place set out near two weeks ago for Egypt, to be gone several months; the evening before he set out, Giurgius gathered a dozen or so of the others in his house to pray for a safe and prosperous journey and a speedy return, and still further for the thorough enlightenment of his wife, who is still a Catholic.

*Another Forward Step.*—That step was the opening of a service, to be continued every Sunday afternoon, on the southern and larger half of this village, only a few steps from the Romish cathedral. The first service in the neighborhood was held by two Scotch gentlemen, from the other side of the mountains, near two months ago. Two weeks ago Miss Wilson hired the present room, and we have worshiped in it twice. Sabbath before the last, the Maronite and Greek Catholic bishops gathered their flocks, and uttered fiery anathemas against all who should have anything to do with the Protestants or *Englééz*. The same afternoon we had eight new attendants, and yesterday eight men and eight women came in for the first time. Between the two Sundays the Greek Catholic bishop had called for the owner of the place we use; and, after

rebuking him for hiring it to the Engleez, asked him how much he got for it. He told him 300 piastres the year. "Here are 1,000," said the bishop; "take them and break your bargain with the Engleez." "The Engleez do not break their bargains," was the reply, "and I will not break mine with them; and my reputation, too, is worth more than 1000 piastres. Besides that, the Engleez are here, and if I drive them from my house they will take another. Why don't you try to drive them from Zahleh, instead of from my house?" This same man had come over the Sunday previous to get a bible. The Greek bishop uttered this same curse the last spring, and the people have forgotten all about it; and, so far, we have seen no adverse effect of this last fulmination. The Lord turn the curse into a blessing upon this people, and up-

on those who have so long misled them in spiritual things.

I must not finish without telling you of the location we at present occupy. Zahleh proper runs up the steep declivity south-west of the Bardouni River,—a small stream of delicious cold water—and stretches half a mile or more along its bank. About a third as large as the old portion is the part on the north-east side, in which are the Government offices, post and telegraph office, and residences of the Governor, Cadi, Chief of Police, and Postmaster; the barracks, and the Greek Cathedral. Our present station is the very uppermost house on the north side, except one or two entirely isolated, from which we can see every house across the river, and have a charming view of the Anti-Lebanon and a scrap of the Bokûa.

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## WOMAN'S WORK FOR WOMAN.

**Letter of Miss H. Morrison.**

AMBALA, INDIA.

I have not been able till lately to visit my schools or zenanas regularly, on account of the sickness which has visited Ambala this year. First the cholera appeared in the city and then a peculiar kind of fever called the Dengue. For some weeks I have again begun to go into the city, but find that there is still a great deal of fever there. The Dengue leaves its patients much debilitated, and they often suffer from pain in their joints, even months after the fever has left.

My girls' schools were closed for a while during the cholera, but I have opened them again. They are not as full as they were before, but I hope by degrees the pupils will come back.

I was much interested in reading a letter of Miss Belz in the Foreign Missionary. Her ideas and experience correspond in a great measure with my own.

Since I have been in India, I have visited among all classes of people, from the highest to the lowest, but have always found that I could preach the gospel with most freedom and satisfaction to the middle and lower classes.

The manners and customs of the people in this part of India are so different from those of the Bengalis, that our mode of working must vary also. In the Punjab the system of shutting women up in Zenanas is not quite so prevalent as in Bengal, but at the same time female education has not advanced here as it has done among the Bengali women. The Punjab women are, therefore, ruder and more uncivilized, and most of them would laugh at the idea of being taught fancy work. Although several women in Ambala have learned to read, they have never asked to be taught fancy work. I therefore go amongst them simply as a religious teacher, and they have thus far regarded and accepted me as such, and always ex-

pect to hear something from "my book" whenever I go amongst them. Most of the females I visit are Hindoos of a high caste, and some are Brahmins, but few belong to wealthy classes. The girls who attended my schools are all Mahomedans, and belong to the poorer classes of tradesmen, such as tailors, masons, carpenters, &c. The mothers of these girls often invite me to their houses to read. The women of the neighboring houses generally come in also, so that sometimes I have a congregation of 15 or 20 women listening to me.

When we moved into cantonments, I opened Zenana work among the Bengalis; and found, in order to be admitted into their Zenanas, I would be obliged to teach fancy work. I took a native Christian woman with me; and, while she taught them work, I would read to them from the Bible. I found it much more difficult to speak to these women on the subject of religion than to the more uncivilized Punjab women in the city. When one or two of these women did seem to have become interested in learning the way of salvation, the Bengali Baboos got frightened and closed all their Zenanas against me. In the winter, when I itinerate with my father, my Bible woman and I go into the villages and enter the houses of any who invite us. When we come to large towns or cities, I find it a good plan to go to

sweepers' quarters first; for although they are a much despised caste, yet I found that the women were often intelligent and listened to us respectfully. Their work takes them into all the families of the city, and so they are generally well acquainted with all the inhabitants of the place. We sometimes went to proclaim the glad tidings to the ladies of the Zenana, escorted by a poor sweeper woman.

These sweeper women seemed to me to be a connecting link between the women shut up in the Zenana and the outside world. They retail all the news and gossip of the city to their mistresses, and always receive a hearty welcome from them when they are the bearers of any especially interesting information. Of course, the arrival of a European lady always produced a sensation. The sweeper women repeated to their mistresses all that they heard from us, and felt an increased sense of their own importance when they had the opportunity of taking me to the Zenanas of the wealthy natives. As soon as the annual meeting is over, I hope to go to Jugadri and proclaim the Gospel to the women of that city. I have sent my Bible woman to a village where some of her relatives live. She is to stay there for some days reading and teaching the Scriptures. The people of that place the ignorant farmers, but listen well to

*Receipts of the Woman's Foreign Missionary Society, Philadelphia, from  
Dec. 1, to 31, 1872.*

Mrs. M. J. Milliken, Phila., for Woodstock ..	\$5 00	Mrs. Mary A. Grier, Pottstown, Pa., for Woodstock.....	5 00
A Widow and her Nephew, Huntingdon, Pa., two silver coins.....	0 75	First ch, Paterson, N. J., Aux. Soc., for China.....	200 00
Mrs. C. F. A., Lexington, Ohio, for Woodstock.....	10 00	French Creek ch, W. Va., Aux. Soc.....	5 00
Miss Mary E. Scoville, Clifton Springs, N. Y.	2 00	Mrs. M. L. G. Patten, Middletown, Del., for Woodstock.....	10 00
Spring Garden ch, Phila., for "Cunningham Band".....	25 00	Buttenwood st. ch, Phila., "Infant Band Little Gleaners," for Woodstock.....	5 00
Old Pine st. ch, Phila., "Workers for Jesus," for Woodstock.....	8 00	South ch, Phila., "Cheerful Givers".....	25 00
Alexander ch, Phila., Aux. Soc., for Woodstock.....	60 00	West Arch St. ch, Phila., Aux. Soc.....	145 00
Mrs. J. H. Dulles, Phila., for Woodstock.....	5 00	West Spruce St. ch " ".....	50 00
Miss S. H. Dulles " ".....	5 00	Bethany ch " ".....	10 00
Mrs. D. F. Fredick " ".....	10 00	First Wantage ch, N. J., Clove Aux., for Woodstock.....	50 00
Wilkesbarre ch, Pa., Aux. Soc., for Woodstock.....	83 00	First ch, Plainfield, N. J., sab sch, for Woodstock.....	50 00
Miss Sally Dunlap Miss. Band, ".....	20 00	Bloomsbury ch, Pa., by the Ladies, for Woodstock.....	26 00
Mrs. Farnam " ".....	9 00		
Woodland ch, Phila., Aux. Soc., .....	96 00		



Waynesburg ch. Chester co., Pa., Aux. Soc..	67 55	"Busy Bees," Zanesville, O., Aux. Soc., for	
Mendham ch. N. J., Aux. Soc.	40 00	Woodstock	100 00
Parke Central ch. Syracuse, N. Y., Aux. Soc.,		Mrs. R. M. Sterrett, Saltshurg, Pa., for	
for Woodstock	35 00	Woodstock	5 00
Second ch. Newark, Ohio, Aux. Soc., for		Mary Reamer, Saltshurg, Pa., for Woodstock	2 00
Woodstock	7 50	"A. C. P.," Clayton, N. J., through Presb'n	
First ch. Monroe, N. Y., Additional	1 00	for Woodstock	10 00
Youngstown ch. Ohio, W. Miss. Soc., for		Park ch. Erie, Pa., Aux. Soc., for Woodstock	163 75
Woodstock	51 50	Brown Memorial ch. Baltimore, Aux. Soc.,	
George Bassett, Sag Harbor, N. Y.	10 00	for Woodstock	207 25
New York Ave. ch. Washington, D. C., for		First ch. Phila., Aux. Soc., for Woodstock	102 25
Woodstock	66 80	Old Pine st. ch. Phila., sah sch	50 00
Miss Isabella A. Nassau, Lawrenceville, N. J.,		Colocksink ch. Phila., Aux. Soc.	132 00
for Woodstock	5 00	Westchester ch. Pa., Mrs. S. M. Dickson, for	
"M. L. 1.00," "R. L.," 1.00, "S. L.," 1.00,		Woodstock	25 00
"M. A. G.," 1.00, for Woodstock	4 00	Presb. Miss. Meeting Collection, Bingham-	
Woodstown ch. N. J., sah sch, for Woodst'k.	25 00	ton, N. Y., for Woodstock	34 84
Maple ch. Pennsylvania	16 20	Lectona ch. Ohio, a few Ladies, for Woodst'k	21 23
Phillipsburg ch. N. J., Aux. Soc.	45 10	First ch. Rome, N. Y., "Stryker Mission	
Blairsville ch. Pa., by Ladies, for Woodstock	17 25	Band"	45 00
Thompsonville ch. Con., Morning Star Band,		Mount Pleasant ch. Pa., Aux. Soc. and Sah.	
for Woodstock	10 60	school	55 00
Lexington ch. Ohio, Aux. Soc.	25 00	Columbia ch. Pa., Aux. Soc., for Woodstock	143 55
Walnut st ch. Phila., Aux. Soc.	\$49 00	Central ch. Phila., sah sch	43 38
Sab Sch. for Woodstock, gold.	5 00—	Williamsburg ch. Pa.	23 50
Fifth ch. Pittsburgh, "Young Voyagers,"		Third ch. Pittsburgh, Aux. Soc.	368 00
for Woodstock	25 00	Bellefield ch. Pittsburgh	152 30
Mrs. M. B. Patterson, for educating child	25 00	Tarentum ch. Pa.	17 25
Miss Sarah G. Paulson, Cincinnati, O., for		From —, through Mrs. C. B. M. Smith,	
Woodstock	5 00	Pittsburgh	5 00
Blairstown ch. N. J., Aux. Soc.	34 00	First ch. Washington, Pa., Aux. Soc., for	
First ch. Hohoken, N. J., Aux. Soc., for		Woodstock	25 00
Woodstock	113 00	Little Girls' Class in sah sch, for Wood-	
Wooster ch. Ohio, Dying Bequest of Mary		stock	10 00
Rahm	10 00	Mrs. F. H. Wakeley, Greenville, N. Y.	1 00
First ch. Maunch Chunk, Pa., sah sch	80 00	"A Friend," Anderson, Ind., for Woodstock	1 00
Woodland ch. Phila., Thank-offering from a		"A Friend," Coatsville, Pa.	1 00
Member of Aux. Soc.	5 00	"S. W. H.," for Woodstock	9 50
"A Friend," Bellefield, Pittsburgh, for Wood-		Lexington ch. Mo., Aux. Soc., for Woodstock	10 00
stock	0 50	"E. M. T.," Indiana, Pa.	5 00
La Port City ch. Iowa, "Miss. Band"	25 00	"A Christmas Mite," from S. Wilkesharre,	
Moyamensing Sab. Sch., Philadelphia, for		Pa., for Woodstock	1 00
Woodstock	20 00	Rev James M. Davis, for Woodstock	1 00
Central ch. Wilmington, Del., "Taylor		Princeton, Ill., from —, for Woodstock	1 00
Miss. Band" Christmas Offering, for		"S. A. H.," Terrace Cottage, Pa.	1 00
Woodstock	50 00	Mrs Rev. R. M. Wallace, Altoona, Pa.	10 00
"A Band of Mothers," for Woodstock	30 00	First ch. Nebraska City, "Mary Gregory	
Little Susie P., for Woodstock	1 00	Band"	11 00
Pleasant Unity ch. Pa., Aux. Soc., for Wood-		Towanda ch. Pa., Aux. Soc.	118 82
stock	50 00	Clinton ch. N. J., Aux. Soc. and Sab Sch, for	
Northeast ch. Pa., Aux. Soc., for Woodstock	50 00	Woodstock	25 00
Fagg's Manor ch. Pa.	5 00	Dickinson ch. Pa., Aux. Soc., for Woodstock	50 00
Mrs. Rev. A. M. Dickson, Lawrence, Ill., for		Second ch. Orange, N. J., Aux. Soc.	191 00
Woodstock	5 00	Assistants in Insane Hospital, Jacksonville,	
Ladies' For. Miss. Soc., Elizabeth, N. J., for		Ill., by Mrs. Johnson, for Woodstock	27 25
Woodstock	50 00	Winterset ch. Iowa, Aux. Soc.	33 65
Mrs. M. C. Flavel, Astoria, Oregon, for Wood-		Kensington ch. Phila., "Johnstone Miss.	
stock	5 00	Band"	51 30
Market Square ch., Harrisburg, Pa., Aux.		Huntingdon ch. Pa., "Happy Hearts" and	
Soc	44 50	"Willing Workers"	100 00
"Pearl Gatherers' Miss. Circle," Newport, Ky	6 00	Mrs. Minnie Hawley, Cincinnati	10 00
Mrs. T. M. Turrell, Pleasant Ridge, O., for		Lane Seminary ch. Ohio, two sab sch classes,	
Woodstock	5 00	for Woodstock	18 25
Tenth ch. Phila., Mrs. E. H. Creighton, for		First ch. Elizabeth, N. J., "Mary Morrison	
Woodstock	100 00	Band," for Woodstock	50 12
Calvary ch. Phila., "Day Dawn Band," for		Sidney ch. Ohio, Aux. Soc., for Woodstock	25 00
Woodstock	2 50	Centre ch. Pittsburgh Presb., "Ladies of Ch."	
Deckertown ch. N. J., Aux. Soc., for Wood-		for Woodstock	50 00
stock	55 00	First ch. Williamsport, Pa., Aux. Soc.	24 00
Mrs. Mary Kerr, Troy, N. Y., for Woodstock	5 00	Third ch. Treuton, N. J., Aux. Soc., for	
Roseville ch. Newark, N. J., sah sch	45 60	Woodstock	100 00
Mrs. J. Henderson, Blairsville, Pa., for Wood-		Hovesville ch. Ind., Aux. Soc., for Wood-	
stock	0 50	stock	11 00
Jeffersonville ch. Ind., Aux. Soc.	20 00	Hovesville and Claihorn churches, Ind., for	
Miss Miller, Philadelphia, for Woodstock	5 00	Woodstock	14 50
First ch. Amsterdam, N. Y., by the Ladies,		Newtown ch., "Kate Craven band,"	
for Woodstock	16 00	for Woodstock	\$6 00
Miss Mary Ella McCalla, Chicago, for Wood-		Miss Kate Craven, for Woodstock	6 00— 12 00
stock	10 00	Mrs. F. Birnie, Tarrytown, Md.	5 00
Kingwood ch. N. J., sab sch	13 00	Belvidere ch. N. J., Aux. Soc., for Wood-	
Society of Five Little Girls, Alleghany, pro-		stock	45 00
ceeds of Festival under the Apple Trees,			
for Woodstock	20 50		
Carrolton ch. Ill., Aux. Soc., for Woodstock	45 85		
Connellsville ch. Pa.	20 00		
Oxford ch. Ohio	32 00		
Beech Spring ch. O.	12 00		

\$5,215 39

Mrs. J. D. McCord, Treas.,

1,334 Chestnut St., PHILADELPHIA.

*Report of the Woman's Presbyterian Board of Missions, Chicago,  
December 25th, 1872.*

From the 1st Presb. ch of Evanston, Ill., to be applied to purchase of Woodstock.....	\$800 00	S. Phelps L. M., and \$5 from Infant Class Mission Band, all for Woodstock.....	30 00
Texas.—From Ladies of San Antonio, for relief of sufferers by famine in Persia. ....	3 25	Ohio.—W. M. Soc. of Granville, to constitute Mrs. Fidelia F. Rose L. M.....	25 00
Mich.—W. M. Soc. of Ypsilanti (receipt enclosed), present to Miss Bacon .....	25 00	Ill.—W. M. Soc. of Freeport .....	25 00
Ill.—W. M. Soc. of Lake Forest, \$25, by Mrs. S. D. Ward, to constitute herself L. M. ....	116 75	Ind.—W. M. Soc. of Lafayette, for salary of Miss Louisa Honston, Bible-reader, India..	50 00
Ill.—W. M. Soc. of Rock Island, \$25 of which to be applied to Woodstock, \$13.50 to a girl in Miss Downing's School, China .....	38 50	Ill.—W. M. Soc. of 2d Presb. ch, Chicago....	66 00
Ill.—Mrs. Blair's Class in 3d Presb. ch, Chicago, for sup. Student in College at Beirut	50 00	Ill.—Ladies' M. Soc. of Hyde Park Pres. ch, to be sent to Mrs. S. R. House, at Bangkok, Siam. ....	55 12
Ill.—W. M. Soc. of 1st Presb. ch of Chicago, for sup. Miss Morrison in India, and two scholarships in Scotia Seminary, N. C. ....	164 82	Ill.—From the "Elliott Band" of the 2d Presb. ch, Freeport, \$28, gold, to be applied to a pupil at Tabreez, Persia, the balance for Woodstock.....	36 25
Ill.—Mrs. G. E. Benton, to constitute herself L. M., and to be applied to Woodstock....	25 00	N. Y.—Miss Harriet A. Dickinson, toward making herself L. M.....	10 00
Iowa.—S. S. of Church in Marshalltown, to constitute Miss Helen A. Clark L. M., and to be applied to Miss Jewett's salary..	25 00	Ill.—W. M. Soc. of Presb. ch of Galesburg, to constitute Miss Tillie B. Weeks L. M., and to be applied to Woodstock.....	12 10
Ill.—W. M. Soc. of Henry, for sup. of two pupils—one in Oromiah, and one in India....	22 00	Mich.—From Presb. churches of Detroit, \$386.51, for sup. Mrs. Lucas of India, constituting Mrs. Elisha Taylor L. M., and \$10 for Woodstock by Miss L. Tilman.....	396 51
Iowa.—W. M. Soc. of Vinton, to constitute Mrs. S. Phelps L. M., and to be applied to Miss Jewett's salary.....	25 00	Ill.—W. M. Soc. of Henry, balance of pledge of \$60 in 1873.....	2 00
Ill.—W. M. Soc. of Waukegan, to constitute Mrs. C. H. De Long L. M., and to be applied to Woodstock.....	30 00	Ill.—W. M. Soc. of Quincy.....	190 00
Mich.—W. M. Soc. of Tecumseh, for sup. of Bible-reader in China .....	60 00	Minn.—W. M. Soc. of Red Wing, for sup. of Miss Downing.....	35 50
Ill.—W. M. Soc. of Alton, for quarter year's tuition of girl in Miss Dickey's School ..	7 50	Ill.—Miss Mary Pair, to constitute herself Life Member.....	25 00
Ill.—W. M. Soc. of 8th Presb. ch, Chicago, for the purchase of Woodstock....	50 00		\$1,901 30
Iowa.—From Presb. ch, Vinton, making Rev.		Premium on gold draft.....	5 75
			\$1,907 05

MRS. C. H. McCORMICK,  
62 Sheldon St., Chicago.

### ADDRESS ON "SELF-SUPPORT."

Delivered by Rev. Hu Young Mi, at the Self-support Anniversary, held during the session of the eleventh annual meeting of the mission, in Fooching city.

On being introduced to the audience, Mr. Hu said:—

"In rising to address you this evening, I feel how greatly I need your sympathies and prayers. The subject I am to discuss is most important, and yet it is surrounded by difficulties apparently insurmountable. I have no power to remove these difficulties, no eloquence to move your hearts. Unless the Holy Spirit aid us on this occasion, my speaking and your hearing will be in vain. Let us then, at the outset, pray for the Holy Spirit to aid us. May He dictate the words that I shall speak, and assist us all to hear and obey.

"We are all agreed in the opening that the Christian Church in China must become self-supporting before it can exert its full power over the people. We also believe that the time has come for us to arrange our plans on the subject, and to adopt measures for carrying those plans into effect. Now there are two steps that must be taken, in order to accomplish this object: First, the native preachers must be willing that the portion of their salaries drawn from the Methodist Missionary Society must be annually diminished, and they must look to the native Church to supply the deficiency. Second, the members of the native Church must be willing, according to their ability, to give a suitable support to their preachers.

"With regard to the first step, the preachers have already taken it, and are ready to carry out the plan of the mission

on the subject. The only question now is, Will the members of the Church agree to receive their preachers, and try earnestly to give them a support? I am aware that this is something new in China. It is only lately that we have heard of the office of preacher, and of our duty to give a pecuniary support to those who fill the office. And yet, when we examine the subject, our duty to support our preachers becomes so plain that no one can reasonably refuse his assent to it. The office of preacher was not made by man. Our missionaries did not create it; the Church did not call it into existence; it was instituted by our Lord Jesus Christ. The persons who fill the office are not chosen by man; they receive their call from the Holy Ghost, and are then commissioned, and sent forth by the Church.

"In entering the ministerial office, the preacher abandons all other pursuits. He ceases to seek for literary honors, or political power; ceases to trade and get gain; he gives himself wholly to the work of his ministry. In a word, he becomes, for Christ's sake as it were, the servant of the Church, laboring night and day for the benefit of its members, seeking to impart to them Scriptural knowledge, to lead them to the Saviour, to build them up in holiness, and guide them to eternal life in heaven. That 'the laborer is worthy of his hire,' is an unquestioned axiom with us; all who labor are entitled to their reward. We see this truth applied everywhere; from the emperor to the peasant, all who labor receive their hire. The preacher toils; who shall give him his hire? Ignorant or malicious people say that native preachers are hired by foreigners to labor for their benefit; but you, members of the Church, know better; you know we are not hired by foreigners to labor for their benefit. The words we speak to you are not foreign; the doctrines we preach to you are not foreign; we toil for your benefit, and for the benefit of all China. The doctrines we preach are from heaven; the God we

serve is 'the blessed and only Potentate, the King of kings, and the Lord of lords;' the Saviour we proclaim, is 'the Saviour of all men.'

"But," says an objector, 'you draw support, in part at least, from foreigners, and hence you are bound to labor for their benefit. I shall be frank in my answer to this charge. Yes, I do receive a portion of my salary from the Methodist Missionary Society of America, and I thank God for it. To that Society, and the missionaries it has sent to China, I owe, under God, not only a portion of my salary, but also all my knowledge of God and the Bible, all my knowledge of Christ and the 'great salvation,' all my experience of pardoned sin and the new creation, all my joy of communion with God and fellowship with the saints, all my comfort amid the sorrows of life, all my victory over the fear of death, and all my hopes of a glorious immortality beyond the grave. With regard to my receiving a portion of my salary from the Missionary Society, I wish to make two remarks: First, the money thus received is a voluntary gift from the beloved Christians of America, unaccompanied by any restrictions or pledges of a secret or sinister character, the sole object of the donors being to aid me in preaching the Gospel to my fellow-countrymen. Second, the aid thus received from American Christians is designed to meet only the present emergency. It is the duty of the native Church to support its own preachers, and the time is rapidly approaching when it will be able to do so.

"Some of our members have complained because the missionaries are trying to place our churches on a self-supporting basis. 'We are but children,' they say, 'and it is impossible for us to take care of ourselves. The Missionary Society should provide for us; It is wrong to require children to do the work of men.' This erroneous view arises from a misunderstanding of the subject. The Missionary Society treats us just as judicious



parents treat their children. While we were children, the Society nourished us with the utmost kindness; now that we have grown, at least to boyhood, it asks us to do something for ourselves. On the circuit I traveled last year, the people make their children begin work just as soon as they are able to do it. It seems hard to require the little things to dig in the fields, to carry burdens or gather wood on the hills. But the work don't hurt them at all. It seems, indeed, to make them healthy and strong, and they grow up to be able-bodied men, ready for any kind of work. We have all seen how often it happens that the children of rich parents grow up to be spendthrifts and vagabonds, while the children of poor parents, inured from childhood to toil and hardship, become wealthy. If

we expect ever to see Christianity established in China, we must learn to help ourselves; we must support our preachers, build our churches, organize schools for our children, and thus show that we love God and His cause.

"Who will assist in this good work? We are not too weak or too poor to engage in it. The widow's mite was not overlooked by the Saviour. We need more faith, more courage, more zeal, more of the spirit of sacrifice. Let every one try to do something. God will not despise our efforts. In ancient times the people willingly offered their gold and silver for the service of God. It is a blessed privilege to be permitted to do anything for His cause. Let us all engage in this work, looking to God for His blessing."

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## MISCELLANY.

### **China and Its Religions.**

"THERE are three religions in China; and it is supposed by many that the nation is divided between these three, and that there are so many Buddhists, so many Taoists, and so many Confucianists. No mistake could be greater. These three systems live in perfect peace in China, though they are mutually as conflictive as Roman Catholicism, Protestantism, and Positivism. The people of China belong to them all. The Broad Church is in the ascendant there; and such is the latitudinarianism of the Chinese that they would neither see nor feel anything incongruous in being members of every church and subscribers to every creed under the sun. They would have no objection on religious grounds to admit Jesus into their pantheon, if he would take his place among the other gods, and rest satisfied with being regarded as one of the many. What they do not understand about Christianity is its exclusiveness, and the earnestness of its tone in regard to things spiritual and divine. This catholicity of

theirs arises wholly from their profound ignorance of, and their stolid indifference to, the nature and claims of any form of religious belief. Religion, as realized in the inward experience of the Chinese, is not worthy of the name. They seem incapable of assimilating non-materialistic ideas. There does not appear to be anything in their minds for religion to lay hold of. There is no thirsting there for the spiritual, the heavenly, and the divine—no longing for glory, immortality, and eternal life. This feature in their character makes it difficult to draw their attention to the question of religion at all, and, even when secured, to make them feel that it is a matter of importance. And they are as devoid of moral earnestness as they are of religious earnestness. Morally, the nation is rotten through and through. Bribery, corruption, and extortion fill the land. From the beggar's hovel to the Dragon Throne there is an entire absence of truth and honor. Such is the soil in which the missionary has to sow the seed of divine truth in China. Can

REV. GRIFFITH JOHN.

The reinforcement for INDIA that left New York in Oct., reached Bombay in safety, Nov. 18. The late meetings of the missions of Furrukhabad and Lodiana are reported as full of interest. There will be several changes in the location of missionaries, which we will report hereafter. Rev. J. M. Alexander writes, Nov. 28, "You will be glad to hear that two or three women of the Normal School are very much interested on the subject of their soul's salvation; and one of them, a Brahmini widow, has asked for baptism.

Rev. S. H. Calhoun writes from Abeih, SYRIA; "We dedicated our new church here two weeks ago. This is the third dedication on Lebanon during the autumn. Five were admitted to the church on this last occasion, two of them young men, recently students in our Mission Seminary. A considerable number of the present students are manifesting more than usual interest in their spiritual welfare."

Rev. Mr. Kops speaks in an encouraging manner of the work at Benita. The native Christians have resolved that, at the death of a person, they will no longer take part in the native customs, and no longer furnish money to their fathers and brothers for the purpose of polygamy. They also resolved that they would counteract and discountenance witchcraft in all its forms and wheresoever it shows itself.

## DONATIONS.

TO THE

### BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1872.

#### SYNOD OF ALBANY.

##### *Pby of Albany.*

Esperance sab sch..... 5 00

##### *Pby of Columbia.*

Centreville ch..... 6 00

11 00

#### SYNOD OF ATLANTIC.

##### *Pby of Catawba.*

Poplar Tent ch..... 20 00

Bellefonte ch..... 10 00

Concord ch..... 5 00

Bethpage ch..... 5 00

40 00

#### SYNOD OF BALTIMORE.

##### *Pby of Baltimore.*

2d ch, Baltimore, S. G. D..... 25 00

Havre de Grace sab sch..... 40 00

Ellicott City sab sch..... 12 00

##### *Pby of New Castle.*

1st ch, Wilmington..... 71 46

Middletown ch..... 57 10

##### *Pby of Washington City.*

1st ch, Alexandria, a member..... 2 50

Western ch, Washington, Miss'y Society..... 30 00

238 06

#### SYNOD OF CINCINNATI.

##### *Pby of Chillicothe.*

2d ch, Greenfield..... 17 92

##### *Pby of Cincinnati.*

3d ch, Cincinnati..... 120 00

1st ch, Walnut Hills, 6.09; sab sch, 20.50..... 26 59

College Hill ch sab sch, for Gaboon Miss..... 30 00

Goshen ch sab sch..... 9 40

1st Ger. ch, Chevoit..... 2 00

Montgomery ch..... 25 00

##### *Pby of Dayton.*

Covington ch sab sch..... 8 80

Mem'l ch sab sch, Dayton, for child in Liberia..... 5 00

Zion Mission sab sch..... 4 85

##### *Pby of Portsmouth.*

Jackson sab sch..... 8 75

1st ch sab sch, Portsmouth, to sup. pupil in Persia, 50; in Syria, 100; Teacher in China, 120; in Persia, 30..... 300 00

300 00

558 31

#### SYNOD OF CLEVELAND.

##### *Pby of Cleveland.*

Ashtabula ch..... 36 85

1st ch, Cleveland..... 183 15

L. F. Lyman..... 10 00

##### *Pby of St. Clairsville.*

York ch..... 8 00

Short Creek ch, 20; sab sch, 12..... 32 00

##### *Pby of Steubenville.*

Waynesburg ch Children's Miss. Society, to sup. Rev. N. V. Noyes, Canton, China..... 15 00

Annapolis sab sch..... 15 00

Richmond sab sch..... 7 57

Bethel sab sch..... 10 44

Still Fork ch..... 8 60

Corinth sab sch, to sup. Rev. H. V. Noyes, China..... 20 00

346 61

#### SYNOD OF COLUMBUS.

##### *Pby of Athens.*

1st ch, Pomeroy..... 12 50

Middleport ch, Grace M. Sayre..... 20 00

Chester ch..... 19 00

##### *Pby of Marion.*

Trenton ch..... 10 00

Cardington ch..... 2 00

##### *Pby of Wooster.*

Savannah ch, to con. Misses Mary Parks and Laura G. Shrom L. M..... 60 00

##### *Pby of Zanesville.*

2d ch sab sch, Zanesville..... 25 00

Pataskala ch..... 8 00

156 50

#### SYNOD OF ERIE.

##### *Pby of Allegheny.*

1st ch, Allegheny, for N. A. Indians..... 42 00

2d ch, Allegheny, Infant Class..... 8 25

Providence Miss. sab sch..... 25 47

##### *Pby of Butier.*

Plain Grove ch..... 32 47

Scrub Grass sab sch..... 10 00

Concord ch, David J. Russell, 3; sab sch, 21..... 24 00

##### *Pby of Clarion.*

Brookville sab sch..... 64 17



*Pby of Erie.*

Fairfield ch.....	13 00
Franklin ch. add'l.....	30 00
Edinboro ch. add'l.....	60 00
Cochranon ch.....	5 00
1st ch, Mercer.....	72 10

*Pby of Kittanning.*

Concord ch sab sch.....	23 00
1st ch sab sch, Apollo.....	10 00

*Pby of Shenango.*

Little Beaver ch Female Miss. Society.....	11 75
	431 21

## SYNOD OF GENEVA.

*Pby of Cayuga.*

Port Byron ch, 35.08; sah sch, for Shanghai Sch, 10.....	85 08
Aurora ch, 30.80; A. D. Morgan, to con Robt. Zahriskie L. D., 100.....	130 80
	216 88

## SYNOD OF HARRISBURG.

*Pby of Carlisle.*

Lower Path Valley ch, 50; a member, 30....	80 00
Burnt Cabins ch.....	10 00
Silver Springs ch.....	30 05

*Pby of Huntingdon.*

Clearfield ch, 15; sah sch, 20.....	35 00
Birmingham ch, Warriors Mark, sah sch.....	89 30
Alexandria sab sch.....	20 00

*Pby of Northumberland.*

Jersey Shore ch.....	60 10
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*Pby of Wellsboro.*

Sullivan sab sch.....	2 00
	276 45
Less from Lawrenceville ch, transferred to Domestic Missions.....	14 08
	262 37

## SYNOD OF ILLINOIS, CENTRAL.

*Pby of Bloomington.*

Chatsworth ch, Mrs. Sam'l J. Fosdick, for her dec'd son.....	7 00
Reading ch.....	3 30

*Pby of Peoria.*

Mansfield ch.....	5 25
Princeville ch.....	24 00
Lewiston ch.....	35 81

*Pby of Schuyler.*

Hamilton ch.....	4 50
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*Pby of Springfield.*

Central ch Infant Class, Jacksonville, to sup. Miss Dickey, Siam.....	6 67
2d ch, Springfield.....	25 00
Petersburg sab sch, to ed. two children at Lodiana.....	55 00
	166 53

## SYNOD OF ILLINOIS, NORTH.

*Pby of Chicago.*

2d ch, Chicago.....	477 86
8d ch, Chicago.....	500 00

*Pby of Freeport.*

Ger ch sah sch, Galena.....	11 50
Warren ch.....	5 00

*Pby of Ottawa.*

Mendotta sab sch.....	40 00
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1,034 36

## SYNOD OF ILLINOIS, SOUTH.

*Pby of Alton.*

Belleville ch.....	15 00
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*Pby of Cairo.*

Friendsville ch.....	5 78
Wahash ch, 5; Freeman Gould, 7.....	12 00
Odin ch.....	2 00
	34 78

## SYNOD OF INDIANA, NORTH.

*Pby of Crawfordsville.*

Dayton ch.....	50 00
Delphi sab sch.....	20 00

*Pby of Ft. Wayne.*

Lima ch.....	10 00
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*Pby of Logansport.*

Valparaiso sab sch, to sup. child at Beirut...	22 22
1st ch, South Bend.....	40 00

*Pby of Muncie.*

Rev. J. W. Drake.....	5 00
	147 22

## SYNOD OF INDIANA, SOUTH.

*Pby of Indianapolis.*

Boggsstown ch.....	6 00
Walnut st sab sch, Bloomington, for India and Persia.....	42 65

*Pby of New Albany.*

2d ch sah sch, New Albany, to sup. native helper in Syria.....	180 00
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*Pby of White Water.*

Greenburg sab sch, to sup. child at Chefoo...	115 00
	343 65

## SYNOD OF IOWA, NORTH.

*Pby of Cedar Rapids.*

Wyoming ch.....	25 00
Rev. J. C. King and wife.....	5 00

*Pby of Dubuque.*

Waukon ch, 5; sah sch, 5.....	10 00
Lansing ch.....	4 00
Russellville ch.....	3 75
Lime Spring ch.....	4 45

*Pby of Waterloo.*

Janesville ch.....	14 00
	66 20

## SYNOD OF IOWA, SOUTH.

*Pby of Des Moines.*

Winterset sab sch, to sup. Rev. J. Wilson...	35 00
Oskaloosa ch.....	13 05
Hartford ch.....	1 00

*Pby of Iowa.*

Summit ch.....	11 73
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*Pby of Iowa City.*

Columbus City ch.....	4 00
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*Pby of Missouri River.*

Elk Valley ch.....	5 00
	69 78

## SYNOD OF KANSAS.

*Pby of Emporia.*

Arvonia ch.....	4 75
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*Pby of Highland.*

Concordia ch.....	3 00
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*Pby of Neosho.*

1st ch, Fort Scott.....	10 00
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*Pby of Topeka.*

Edgerton ch.....	10 00
	27 75

## SYNOD OF KENTUCKY.

*Pby of Ebenezer.*

Burlington ch, J. M. Preston.....	50 00
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*Pby of Louisville.*

Hopkinsville sab sch, Mary A. Howc.....	1 20
Cave Run and Plum Creek chs.....	13 00
	64 20

## SYNOD OF LONG ISLAND.

*Pby of Brooklyn.*

1st ch, Remsen st.....	102 85
Westminster ch.....	20 43
1st ch, Dr. Scaver's.....	24 30
Edgewater ch, S. L.....	10 04
Tompkins Ave ch.....	57 62
South 3d st en. Williamsburg.....	85 00
Lafayette Ave ch.....	77 36
Ger. ch, Williamsburg.....	10 00

*Pby of Nassau.*

Smithtown ch.....	14 25
Astoria ch.....	86 22
	438 07

## SYNOD OF MICHIGAN.

*Pby of Grand Rapids.*

Westminster sab sch, Grand Rapids.....	32 67
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*Pby of Kalamazoo.*

1st ch, Richland.....	35 76
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*Pby of Monroe.*

La Salle ch.....	6 09
Ida ch, 7; Rev. E. F. Tanner, 2.....	9 00
1st ch, Tecumseh, J. Mitchell.....	2 00
	85 43

## SYNOD OF MINNESOTA.

*Pby of St. Paul.*

Westminster ch, Minneapolis.....	9 79
La Crescent sab sch.....	2 00
Bloomington ch, Oak Grove, sab sch.....	21 00
1st ch sab sch, Litchfield.....	1 50
	34 29

## SYNOD OF MISSOURI.

*Pby of Osage.*

Sugar Creek ch.....	5 00
1st ch, Clinton.....	8 65

*Pby of Platte.*

Rockport ch.....	2 00
Phelps ch.....	2 00

*Pby of St. Louis.*

Bethel sab sch, Bay.....	16 40
High st ch, St. Louis.....	5 70
	39 75

## SYNOD OF NEW JERSEY.

*Pby of Elizabeth.*

1st ch, Elizabeth.....	694 73
3d ch sab sch, Elizabeth.....	37 50

*Pby of Jersey City.*

1st ch, Jersey City.....	225 00
Tenafly ch.....	71 05

*Pby of Monmouth.*

Cream Ridge ch, 2.50; sab sch, 11.60.....	14 10
Toms River sab sch, to sup. child at Lodiana.....	50 46
Farmingdale ch.....	5 00
Locust Corner sab sch.....	10 00

*Pby of Morris and Orange.*

Flanders ch.....	10 50
1st ch, Mendham, add'l.....	40 75

1st ch, Boonton.....	4 50
Succassuna ch Miss. Society.....	44 63
2d ch, Orange.....	90 61
Lower Valley ch, to con. E. V. Cregar L. M.....	80 00
1st ch, East Orange.....	77 79

*Pby of Newark.*

South Park ch.....	50 31
3d ch.....	293 27
High st ch.....	263 54
Calvary ch.....	53 41

*Pby of New Brunswick.*

Witherspoon st ch, Princeton, to sup. boy at Corisco.....	30 00
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*Pby of Newton.*

2d ch, Delvidere, mo. con.....	152 00
2d ch, Oxford, add'l.....	100 00
Newton ch.....	178 00
2d ch, Wantage.....	50 00

*Pby of West Jersey.*

1st ch, Camden.....	250 00
	2,737 13

2d ch sab sch, Cedarville, 12, wrongly credited to Cedarville ch in October.

## SYNOD OF NEW YORK.

*Pby of Hudson.*

2d ch, Washingtonville.....	15 00
Mt. Hope ch, 22; sab sch, 10.....	32 00
East Division sab sch, Goshen.....	9 00
Centreville ch.....	5 00
1st ch, Washingtonville, to con J. B. Beaumont L. D.....	50 00
2d ch, Middletown, 112.72; sab sch, 68.06.....	189 73

*Pby of New York.*

Brick ch Chapel.....	12 80
4th Ave ch.....	39 29
1st ch, N.Y., add'l, 50; Mission Sch, for Girls' Sch at Shanghai, 117 15.....	167 15
Canal st ch.....	20 50
Scotch ch, Robt. Carter & Bro.....	500 00
Brick ch mo con.....	68 80

*Pby of North River.*

New Hamburg ch Ladies' Miss. Society, for Rev. Mr. Nevius' Theol. Sch. China.....	50 00
1st ch, Amenia.....	40 00
Freedom Plains sab sch, to ed. girl at Sidon.....	22 60
Calvary ch, Newburgh.....	19 79
1st ch, Malden.....	20 53

*Pby of Westchester.*

Sing Sing ch.....	350 00
1st ch, Yonkers.....	11 89
New Rochelle ch.....	10 00
1st ch, Peekskill.....	24 48
1st ch sab sch, Stamford.....	10 89
	1,659 91

## SYNOD OF PACIFIC.

*Pby of Oregon.*

1st ch, Portland, 43.40; Gen'l E. B. Babbitt, 50.....	93 40
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## SYNOD OF PHILADELPHIA.

*Pby of Chester.*

Forks of Brandywine ch.....	76 30
1st ch, Westchester.....	15 24
Upper Octorora ch.....	74 90

*Pby of Lackawanna.*

Coalvill ch.....	13 00
Orwell ch.....	15 00

*Pby of Lehigh.*

Slatington ch, 20; sab sch, 10.....	30 00
2d ch, Pottsville.....	50 00
Upsonville sab sch.....	7 60
Allen Township ch, 23; sab sch, 12.....	40 00

Upper Mt. Bethel ch, Williamsburg, sab sch, 4.06; Portland sab sch, 9.44.....	13 50
1st ch, Allentown.....	50 00

*Pby of Philadelphia.*

West Spruce st ch, G. S. Benson .....	100 00
Walnut st ch Infant Class.....	22 40
Clinton st ch sab sch, for Chefoo.....	50 00

*Pby of Philadelphia Central.*

North Broad st ch.....	262 37
Kensington sab sch, 44; Anna J. Crozier's Legacy, 4.54.....	48 54
Cohocksink ch.....	42 50
Alexander ch, to sup. Ish Weri Das, Myn- purie.....	113 00

*Pby of Philadelphia, North.*

Chestnut Hill ch, Rev. R. Owen, D. D.....	20 00
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*Pby of Westminster.*

Chestnut Level ch.....	84 45
Pine Grove ch, for use of Rev. R. Arthur, Siam, 14.50; sab sch, 8.66.....	23 16

1,101 96

## SYNOD OF PITTSBURG.

*Pby of Blairsville.*

Latrobe ch, for Persia.....	30 00
Armagh ch.....	14 60
Centreville ch.....	9 00
Cross Roads ch, for Persia.....	17 00

*Pby of Pittsburg.*

Mt. Pisgah ch sab sch.....	10 00
Lebanon sab sch.....	15 00
Valley ch, a lady.....	5 00
Bethel ch.....	90 25
Sharon ch, for Chefoo Sch.....	9 00
Centre ch.....	28 25

*Pby of Redstone.*

Lanrel Hill sab sch.....	8 50
Woodvale Union sab sch.....	13 25
Dunlap's Creek sab sch.....	11 50
West Newton sab sch.....	10 00
Rev. John McMillan, D. D., and family, Mt. Pleasant, to sup. orphan at Saharaupur ....	25 00

*Pby of Washington.*

1st ch, Wheeling.....	16 35
4th ch sab sch, Wheeling.....	1 80
3d ch, Wheeling.....	20 50
Clifton ch.....	6 55
Fairview ch sab sch.....	9 00

*Pby of West Virginia.*

Ravenswood sab sch.....	5 00
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354 95

## SYNOD OF TENNESSEE.

*Pby of Holston.*

Elizabethton sab sch.....	1 00
Jonesboro sab sch, to sup. Miriam of Bootan	7 40

*Pby of Union.*

New Market ch.....	3 70
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11 10

## SYNOD OF TOLEDO.

*Pby of Bellefontaine.*

Upper Sandusky ch.....	2 00
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*Pby of Lima.*

Delphos sab sch.....	10 00
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*Pby of Maumee.*

1st ch, Bowling Green.....	9 25
1st ch, Defiance.....	20 00

41 25

## SYNOD OF UTICA.

*Pby of Otsego.*

Gilbertsville ch.....	54 25
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*Pby of Utica.*

Clinton ch.....	120 00
Augusta ch.....	65 46
Sauquoit ch.....	6 66
Rome ch.....	18 90

265 27

## SYNOD OF WESTERN NEW YORK.

*Pby of Genesee.*

Bethany ch.....	8 26
E. Bethany ch.....	9 04

*Pby of Genesee Valley.*

Allegheny ch, 6; sab sch, 1.05.....	7 05
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*Pby of Niagara.*

Lewiston ch.....	20 00
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*Pby of Rochester.*

Webster ch.....	40 00
Ogden Centre ch.....	62 00

146 35

## SYNOD OF WISCONSIN.

*Pby of Chippewa.*

Hixton sab sch.....	2 50
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*Pby of Lake Superior.*

Marquette ch.....	5 00
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*Pby of Milwaukee.*

Delevan Cong'l ch.....	49 75
Pike Grove or Somers ch.....	15 10

*Pby of Winnebago.*

Dodge Centre ch and sab sch.....	9 00
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*Pby of Wisconsin River.*

Rockville Ger. ch.....	3 70
Reidsburg ch.....	9 00
Ger ch, Platteville, 22.60; sab sch, 4.67.....	27 27
Lodi ch.....	2 00

123 32

Committee on Benevolence and Finance ... 2,246 50

Total Receipts from churches in Nov .. \$13,594 14

## LEGACIES.

Legacy of Miss E. M. Piper, dec'd, Delphi, Ind.....	5 00
Estate of A. Champion, dec'd.....	5,000 00
Estate of Rev. A. A. Hunt and C. C. Kent, Galena, Ill.....	500 00

5,505 00

Woman's Foreign Miss. Society, Phila.... 1,582 35

Ladies' B'd of Missions, N. Y., for Liberia. 50 00

Woman's B'd of Foreign Missions of N.W. 1,828 80

3,461 15

## SYNOD OF REFORMED PRESBYTERIAN CHURCH.

Ref. Presb. ch, Bloom, Ill.....	21 00
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## MISCELLANEOUS.

A. D. Swan, Galatin, Ind., 5; Jno. P. Orr, 15; Friend in Cincinnati, 5; Friend for Woman's work in India, 5; Mrs. M. F. Crawford, Norristown, Pa., to sup. Orphan at Dehra, 20; Edmond S. Howell, 15; Little Hallie James' Miss'y Hen, 1; Neil Smith, Jr., Aberdeen, Scotland, for Syria, 9.50; A. M. Bruen, N. Y., 500; Albert Arms, 10; Chester Chamberlain, for Woodstock, 5; Richard Blydenburg, add'l, Smithtown, L. I., 10; A poor woman, Galena, Ill., 1; Kilbourn Cent Society, Wis., 5; S. A. and Mira Rambo, Dresden, Ohio, for Persia, 10; A friend for education among Am. Indians,



17.50; E. T. Foote, New Haven, to con.  
Miss Emilia Leavitt Foote L. M., 30; E. M.  
Stokes, Russellville, to con. self L. M., 18;  
Eliza H. Wakeman, N. Y., 100; Anon., 1;  
O. Comstock, Avon, N. Y., 25; Cash, from a  
friend, 100.25; Miss J.'s sab sch class of  
boys, for Sch at Tungchow, 2.50; Mission  
band of Earnest Workers, Roselle, N. J.,  
for Zenana work, 50; Robt. Scott Irwin,  
10; R. C. for Christ's sake, 5; J. B.  
Wheeler, Bloomfield, N. J., 5; for China  
Missions, 5; High Sch, Lawrenceville, N.  
J., 27.50; Miss Sarah Field, Phila., for  
Corisco, 5.

\$1,018 25

Total Receipts in December, 1872..... \$23,599 54  
" " from May 1, 1872..... \$169,897 93

#### FAMINE FUND.

Jane B. French, Braintree, Mass. .... 5 00  
Union Thanksgiving service, Bowling Green,  
Ky ..... 22 00  
Wm. Hays, La Rue, Ohio ..... 2 20  
Wheaton Female Sem'y, for Mrs. Cochran... 30 00  
Knoxville sab sch, Ill., for Rev. Jas. Bas-  
sett's use ..... 32 70  
A Jew, per Rev. M. R. Miller. .... 1 00  
Preston Pond, Jackson, La. .... 5 00  
Mrs. E. H. Craven, Evanston, Ill. .... 100 00  
G. Toplin, Carthage, N. Y ..... 10 00  
2d ch, Chicago. .... 134 49  
Ladies of San Antonio, Texas, through  
Woman's B'd, Chicago..... 3 25

\$345 55

WM. RANKIN, Treasurer,  
23 Centre St., New York.

#### Appropriations by the Ladies' Board of Missions, New York, Jan. 9, 1873.

For Mrs. Myers' salary in India,  
from the Ladies' Foreign Mission  
Society of the North ch, Buffalo. \$240 00  
From Aux. Soc. in New Wilming-  
ton, Pa. .... 61 00—\$301 00  
For sup. of children in Liberia  
School, from Aux. Soc., Gouver-  
neur, N. Y., additional ..... 7 50  
From Miss E. M. Strong, New York  
From Miss F. Churchill's S. S.  
Class, Stamford, N. Y. .... 15 00  
From Mrs. Daniels, New York, on  
account. .... 6 00  
From Henry Hobart Porter, Jr.,  
New York, on account. .... 5 00— 48 50  
For Miss Bryant's salary in Persia,  
by Aux. Soc. in Fulton, N. Y. .... 100 00  
For sup. of Bible-Reader in Syria, by Aux.  
Soc. First ch in Chillicothe, Ohio. .... 60 00  
For School in Hamath, from Aux. Soc.,  
South Orange, N. J. .... 50 00  
For Mrs. McCartee's salary, from Aux. Soc.,  
Sing Sing, N. Y. .... 134 00

For sup. of "San Chung," in Shanghai, by  
the Ladies' Missionary Association of Port  
Byron, N. Y. .... 40 00  
For sup. of Mrs. McFarland in Siam, by Aux.  
Soc. of the Second ch in Pittsburg, Pa. .... 200 00  
For sup. of Miss Dickey in Siam, by Aux.  
Soc., Springfield, Ill. .... 200 00  
For sup. of a Lady Missionary with  
Rev. Jas. Roberts, with the Pue-  
bla Indians in New Mexico, from  
Aux. Soc. in Cazenovia, N. Y. .... 25 00  
Mrs. E. T. T. Martin, Auburn,  
N. Y. .... 25 00  
From Gen'l. E. Upton. .... 50 00— 100 00  
For sup. of child in Gaboon School, by  
"Bethesda Mission Band," New York. .... 25 00  
For Woodstock, from Mrs. L. North, of  
Jewett, N. Y. .... 11 00

\$1,269 50

MRS. C. P. HARTT, Treasurer,  
No. 20 Washington Square, New York.

#### Appropriations by the Woman's Foreign Missionary Society, Philadelphia.

Spring Garden ch, Phila., "Cunningham  
Band," for half years' sup. Bible reader,  
under Mrs. Dodd, to commence June 1,  
1872. .... \$25 00  
Woodland ch, Phila., Aux. Soc., bal. salary  
of Miss Nassau. .... 96 00  
South ch, Phila., "Cheerful Givers," for sup.  
child in India. .... 25 00  
West Arch st ch, Phila., Aux. Soc., for sup.  
Mrs. Walsh. .... 145 00  
West Spruce st ch, Phila., Aux. Soc., Mrs.  
Nevius' special work. .... 50 00  
Waynesburg ch, Chester co., Pa., Aux. Soc.,  
for sup. Mrs. Wherry. .... 62 55  
Mendham ch, N. J., Aux. Soc., for support of  
School in Khiam, Syria. .... 40 00  
Thompsonville ch, Conn., "Morning Star  
Band," for sup. girl, Gaboon. .... 5 60  
Lexington ch, Ohio, Aux. Soc., to educate  
girl, Lahore, and Bible-woman in Hamadan  
First ch, Pittsburg, Miss M. B. Patterson, to  
educate child, India. .... 25 00  
Market square ch, Harrisburg, Pa., Aux. Soc.,  
for sup. pupil in Sidon School. .... 44 50

Roseville ch, Newark, N. J., Sab Sch, to ed.  
two girls, Sidon School. .... 45 60  
Mount Pleasant ch, Pa., Aux. Soc., for sup.  
Rachel Neel in Dehra School. .... 25 00  
Sabbath School, for Dehra School. .... 30 00  
Towanda ch, Pa., Aux. Soc., balance support  
Mrs. De Beer. .... 118 82  
First ch, Nebraska City, "Mary Gregory  
Band," for Miss Dean's School. .... 11 00  
Second ch, Orange, N. J., third quarter pay't  
sup. Mrs. Capp. .... 112 00  
Half pay't sup. Village School. .... 35 00  
Huntingdon ch, Pa., "Happy Hearts" and  
"Willing Workers," for sup. Hannah Mc-  
Masters, Dehra. .... 100 00  
From sundry churches and individuals, for  
Woodstock. .... 4,000 00

\$5,021 07

MRS. J. D. McCORD, Treas.,  
1,334 Chestnut St.

PHILADELPHIA, Jan. 1, 1873.

#### REV. W. CALDERWOOD acknowledges, with thanks, the receipt of the following sums for Mission Buildings at Mozuffarnuggar, India:

Collection in Meeting at Rock Falls, Iowa. .... \$2 18  
Do. Presb. ch, New Wilmington, O. .... 23 00  
Do. Hermon Presb. ch, Ohio. .... 12 50  
Do. Reformed " Cedarville, O. .... 11 00  
Collection in Reformed Presb. ch, West Bar-  
net, Vt. .... 20 40  
From Miss Ellen Ewing, Xenia, O. .... \$10 00  
From J. C. McMillan, Esq., Xenia, O. .... 10 00  
Also the following, for Saharanpur Orphanage:  
From Miss R. R. Day, Chicago, Ill. .... \$5 00  
From Miss Louie S. Tillman, Detroit, Mich. .... 1 00



## Correspondence.

LETTERS relating to the Missions or other operations of the Board may be addressed to the Rev. JOHN C. LOWRIE, Rev. DAVID IRVING, or Rev. F. F. ELLINWOOD, Secretaries, Mission House, No. 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board or containing remittances of money, to be sent to WILLIAM RANKIN, Esq., Treasurer—same address.

### The Foreign Missionary.

MONTHLY PUBLICATION.

Terms of the PAMPHLET Edition, \$1 a year ; 10 copies for \$7. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers of our churches.

### The Newspaper Foreign Missionary.

Is specially designed for youth. Ten copies, when sent to one address for one year, one dollar, and in the same proportion for larger numbers. It is sent free, one copy to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

FORM OF BEQUEST.—The Board is incorporated by an Act of the Legislature of the State of New York. The corporate name to be used is, "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

CERTIFICATES of Honorary Membership, on the payment of Thirty Dollars ; of Honorary Directorship, One Hundred Dollars.

## Postages.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. The following rates are for each  $\frac{1}{2}$  oz. in weight:

LIBERIA, - - 16 cts.	U. S. COLOMBIA, 18 cts.	INDIA, - - - 22 cts.
CORISCO, - - 16 "	BRAZIL, - - - 15 "	CHINA, - - - 10 "
GABOON, - - 16 "	SIAM, - - - - 28 "	JAPAN, - - - 10 "
SYRIA, - - 12 cts. PERSIA TO CONSTANTINOPLE, 12 cts.		

The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending the amount to the Mission House.